

The Sheepeheards Kalender.



November.
I November will not abyde behynde
To shewe my kindly worthynesse and trewe
For in my time the blastes of the wynde
Abateth leaues and shedeth the berdure
Wherefore every prudent creature
Dought for to lyue right as they would dye
For all thinge taketh ende naturally.

December.
December every man doth me call
In whole time the mother inviolate
Delivered was in an olde Oxe stall
Of Iesu Christ Gods owne sonne incarnate
Wherefore I thinke me the most fortunate
Of all the other, to whome praye we then
That we may come unto his blisse. Amen.

The beginninges and endes of the foure
quarters of the yere.



The firste Primetime that thus doth begin
From myd february unto myd May
And from myd May, Sommer is entred in
To myd August, and then is harye day
And from that tyme, Wynter entred halway
On saynt Clementes day, who so sheeth herde
And myd february it say leth in deede.

Thus endeth the prayse of the thre monethes with
the beginninges and endes of the foure quarters. And
after foloweth the figure for to knowe in
what sygne the Moone is
every day.

B. H.

This



The Sheepeheards Kalender.

This figure is for to knowe in what sygne the Moone is every day.
and declaration is of the letters of the sygne of the ka-
lender hereafter folowinge.

	a.	b.	c.	d.	e.	f.	g.	h.	i.	k.	l.	m.	n.	o.	p.	q.	r.	s.	t.	v.	x.	y.	z.	
Aries.	p	n	c	b	l	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	u	m	a	s
Aries.	z	o	d	u	m	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	u	m	a	s
Aries.	a	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r
Taurus.	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n
Taurus.	a	r	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y
Gemini.	b	l	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g
Gemini.	c	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p
Cancer.	d	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a
Cancer.	e	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k
Leo.	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b
Leo.	g	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b
Leo.	h	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e
Virgo.	i	z	o	d	u	m	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b
Virgo.	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y
Libra.	l	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y
Libra.	m	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y
Scorpio.	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n
Scorpio.	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t
Sagittarius.	d	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a
Sagittarius.	e	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k
Capricornus.	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b
Capricornus.	g	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b
Aquarius.	h	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e
Aquarius.	i	z	o	d	u	m	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b
Pisces.	k	a	g	y	p	e	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y
Pisces.	l	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y
Pisces.	m	a	s	i	q	f	r	n	b	t	k	a	g	y	p	e	r	n	b	t	k	a	g	y

By this figure here above, a man may knowe in what signe the Moone is
every day, and the declaration is of the A. b. c. letters that ben in the kalen-
der, and be named the letters of the sygnes, where-
of the letter of the kalender on the day that we would haue,
some letter in the figure here above in the sygne discendinge
under that runneth.

¶ Then

The Shepherds Kalender



January hath xxi dayes the moon
 In January the shepherds do begin
 To see the shepherds do begin
 To see the shepherds do begin

b	vi	ii	ic	b	vi	ii	ic	Octavianus	ii	b
xi	v	i	iiii	c	xi	v	i	Octavianus	v	c
v	o	ii		d	v	o	ii	Octavianus	o	d
xi	iiii	iii		e	xi	iiii	iii	Octavianus	iiii	e
	i	xxviii	b	f		i	xxviii	Octavianus	i	f
xi	ix	iiii		g	xi	ix	iiii	Octavianus	ix	g
xi	vi	iiii		a	xi	vi	iiii	Octavianus	vi	a
xi	iii	iiii		b	xi	iii	iiii	Octavianus	iii	b
xi	ii	iiii		c	xi	ii	iiii	Octavianus	ii	c
xi	i	iiii		d	xi	i	iiii	Octavianus	i	d
xi		iiii		e	xi		iiii	Octavianus		e
xi	ix	iiii		f	xi	ix	iiii	Octavianus	ix	f
xi	viii	iiii		g	xi	viii	iiii	Octavianus	viii	g
xi	vii	iiii		a	xi	vii	iiii	Octavianus	vii	a
xi	vi	iiii		b	xi	vi	iiii	Octavianus	vi	b
xi	v	iiii		c	xi	v	iiii	Octavianus	v	c
xi	iiii	iiii		d	xi	iiii	iiii	Octavianus	iiii	d
xi	iii	iiii		e	xi	iii	iiii	Octavianus	iii	e
xi	ii	iiii		f	xi	ii	iiii	Octavianus	ii	f
xi	i	iiii		g	xi	i	iiii	Octavianus	i	g
xi		iiii		a	xi		iiii	Octavianus		a
xi	ix	iiii		b	xi	ix	iiii	Octavianus	ix	b
xi	viii	iiii		c	xi	viii	iiii	Octavianus	viii	c
xi	vii	iiii		d	xi	vii	iiii	Octavianus	vii	d
xi	vi	iiii		e	xi	vi	iiii	Octavianus	vi	e
xi	v	iiii		f	xi	v	iiii	Octavianus	v	f
xi	iiii	iiii		g	xi	iiii	iiii	Octavianus	iiii	g
xi	iii	iiii		a	xi	iii	iiii	Octavianus	iii	a
xi	ii	iiii		b	xi	ii	iiii	Octavianus	ii	b
xi	i	iiii		c	xi	i	iiii	Octavianus	i	c
xi		iiii		d	xi		iiii	Octavianus		d
xi	ix	iiii		e	xi	ix	iiii	Octavianus	ix	e
xi	viii	iiii		f	xi	viii	iiii	Octavianus	viii	f
xi	vii	iiii		g	xi	vii	iiii	Octavianus	vii	g
xi	vi	iiii		a	xi	vi	iiii	Octavianus	vi	a
xi	v	iiii		b	xi	v	iiii	Octavianus	v	b
xi	iiii	iiii		c	xi	iiii	iiii	Octavianus	iiii	c
xi	iii	iiii		d	xi	iii	iiii	Octavianus	iii	d
xi	ii	iiii		e	xi	ii	iiii	Octavianus	ii	e
xi	i	iiii		f	xi	i	iiii	Octavianus	i	f
xi		iiii		g	xi		iiii	Octavianus		g
xi	ix	iiii		a	xi	ix	iiii	Octavianus	ix	a
xi	viii	iiii		b	xi	viii	iiii	Octavianus	viii	b
xi	vii	iiii		c	xi	vii	iiii	Octavianus	vii	c
xi	vi	iiii		d	xi	vi	iiii	Octavianus	vi	d
xi	v	iiii		e	xi	v	iiii	Octavianus	v	e
xi	iiii	iiii		f	xi	iiii	iiii	Octavianus	iiii	f
xi	iii	iiii		g	xi	iii	iiii	Octavianus	iii	g
xi	ii	iiii		a	xi	ii	iiii	Octavianus	ii	a
xi	i	iiii		b	xi	i	iiii	Octavianus	i	b
xi		iiii		c	xi		iiii	Octavianus		c



The Sheepeheards Kalender

February hath xxviii. dayes, the apocolyp

Nascitur occulta sobria February milia
 Podbus et alis stante videre vels
 Tunc eme fignem de police funda cuorem
 Fuge mellis famam pectoris qui morbos curabit.

d	iiii	xxviii	Brigidi et Ignacii
e	v	xxvii	Purificatio beate Marie
f	vi	xxvi	Sancti Blasii episcopi
g	vii	xxv	Sancti Gilberti episcopi
a	viii	xxiv	Sancti Agathe vir.
b	ix	xxiii	Medasti et Amandi
c	x	xxii	Sancti Anguli vir.
d	xi	xxi	Pauli episcopi
e	xii	xx	Sancte Appollonie vir.
f	xiii	xix	Sol in pnt.
g	xiiii	xviii	Eufrasie virginis
a	xv	xvii	Sancti Eulalie
b	xvi	xvi	Sancti Vulfranni
c	xvii	xv	Sancti Valentini episcopi
d	xviii	xiiii	Faustini et Joniti
e	xix	xiii	Juliane virginis
f	xx	xii	Policronii episcopi et mar.
g	xxi	xi	Simeonis episcopi et mar.
a	xxii	x	Sabini et Iuliani mar.
b	xxiii	ix	Mildrede virginis
c	xxiv	viii	Sanctorum. ix.
d	xxv	vii	Cathedra sancti Petri
e	xxvi	vi	Policarpi. Locis bis.
f	xxvii	v	Mathei apostoli
g	xxviii	iiii	Inuentio sancti Pauli
a	xxix	iii	Sancti Nestori mar.
b	xxx	ii	Sancti Augustini
c	xxxi	i	Oswaldi episcopi et con.

It is to be noted that the golden numbres sheweth the dayes, houres, & minutes of the new Moones. The red numbres for the fore noone, & the after for the after noone on the same dates & the numbres demonstreth.



The Shepheards Kalender.



March hath xxxi. dayes & the Moneth.

Martius humores, gignit variosq; dolores.
Sume cibum pure, cocturas si placet v're
Balnea sunt sana, sed que superflua vana
Vena nec addenda: nec potio sit tribuenda.

bii	biii	xxviii	d	xix	iii	iiii	Sancti David episc.
			e	biii	o	i	Sancti Cedde episcopi
			f	xb	i	xvii	Martini et Asteri
xxvi	vi	x	g				Sancti Adriani m'r.
b	x	lbiii	a	b	bii	xxix	Joce, Eusebii, Perpetue
			b				Victoris et Victorini
xxiii	ix	xx	c	xviii	o	xii	Perpetue et felici
ii	ix	xix	d	ii	ix	lvi	Deposito sancti Felicis
			e				Quadragesima mar.
x	iiii	xxviii	f	x	d	xx	Sancte Agapite vir.
xxviii	o	xli	g	xxviii		xvii	Solin Arie. Equinoc.
			a				Sancti Gregorii episc.
bii	vi	xlb	b	biii	b	i	Theodore marti.
			c				
xx	ii	xii	d	xb	i	xxviii	Sancti Longini mar.
biii	i	xlii	e	iiii	xxviii	xxviii	Apollonie Bonifacii episc.
xii	ix	xxv	f	xii	x	xxviii	Patricii episcopi
			g				Edwardi regis
i	b	iii	a	i	b	xxxi	Joseph sponci Marie
ix	d	bii	d	ix	o	liiii	Sancti Cuthberti
			c				Benedicti abbatis
xxvii	xi	xlv	d	xxvii	biii	iiii	Astrodoli episcopi
			e				Theodozi presbiteri
vi	vi	iiii	f	vi	i	lbii	Agapiti martiris
			g				Annunciatio dominice
xxiii	iii	vi	a	xxiii	ix	xlvii	Castoris martiris
iii		xxviii	b	iii	ix	xlii	Resurrectio domini
xi	b	xxv	c				Dorothee virginis
xix	bii	xlii	d	xi	b	xxvii	Quintini martiris.
			e	xix		xlv	Sancti Quirini mar.
bii	o	xb	f	biii	o	xl	Adelmi episcopi



The Sheepeheards Kalender.



RIV

April hath xxx. daies, and the mone. xxix.

Hic probat in vere, vires Aprilis habere
Cuncta nascuntur, pori tunc aperiuntur
In quo scalpescit, corpus sanguis quoq; crescit
Ergo saluatur, venter cruorq; minuatur.

vi	x	ii	g	xbi	vi	xlvi
			b			
o	xx		c	b	i	xlvi
xiii	x	ii	d	xlii	x	lv
			e			
ii	x	ix	f	ii	vi	xlvi
x	ii	lii	g	x	i	xlvi
			a			
xliii	iiii	xliii	b	xbi	iii	xi
			c	vi	vi	xix
x	xi	xxxi	d			Sol in Tau.
xv	ii	ii	e			
xiii	xi	xxxi	f	xb	ii	x
			g	iiii	vi	xlvi
xii	vi	xxxi	a	xii	vi	xlvi
			b			
			c			
vi	xx		d	iiii	xi	xlvi
			e			
xbi	iii	liii	f	vi	vi	vii
			g			
vi	viii	xxxi	a			
			b	xlii	ix	xxxi
iii	xbiii	xxxi	c	iii	x	xi
			d			
xi	ii	o	e	xi	ii	xxxi
xv	ix	ii	f	xix	xi	ii
			g			
xvi	iii	lvi	a	viii	ii	xxxi

Sancti Eldardi
Marie Egiptiace
Richardi episcopi
Ambrosii episcopi
Sancti Martini
Sicte episcopi
Eufemie virginis
Egesippe et socioꝝ eius
Perpetue episcopi
Passio septem virginum
Sancti Guthlac.
Iulii episcopi
Sancti Zenonis episcopi
Maſſ.
Oswaldi archi episcopi
Sancti Aldou
Aniceti episcopi
Cluthari et Anthie
Alphegi episcopi
Victoris episcopi et mar.
Simeonis epis. et mar.
Sancti Sotheris vir.
Sancti Georgii mar.
Wilfridi epis. et confes.
Marke euangelist.
Cleti epis. et confes.
Sancti Anastasi epis.
Sancti Vitalis
Petri Mediolanensis.
Depositiio Erkenwaldi

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The Sheepeheards Kalender.

July hath. xxxi. dates, and the moone



Qui vult solumen, Iulio hic probat medicamen
Venam non scindat, ne ventrem potio ledat
Somnum cupeſcat, & balnea cuncta pauſcat
Prodeſt recens vnda, alcum cum ſaluia munda.

b	ii	ic	g	b	i	b	Octa. Iohannis bap.	i
xliii	x	xxix	a	xliii	bill	lvii	Viſitatio beate Marie	s
			b				Translatio Thome apoſt.	t
ii	x	lie	c	ii	iiii	liiii	Translatio ſancti Marti.	b
			d			xxxi	Sancte Zoe virginis.	u
x	iii	bi	e				Octava Petri et Pauli.	y
			f				Translatio Thome mar.	p
xlviii	o	xlviii	g	xlviii	ix	xxxi	Depoſitio Grigabadi.	z
bii	xb	bii	a	bii	iii	lii	Sancti Cerilli epiſcopi.	a
xb	i	xb	b	xb	i	xlvi	Septem fratrum mar.	9
liii	lviii	xlvi	c	liii	ix	xxix	Translatio benedicti.	a
			d				Rabozis et felicitis.	b
xli	i	li	e	xli	v	xxviii	Sancti Privat martiris	c
			f			l	Sol in Leo. Dies canis	d
i	bii	b	g				Translatio Swithun	e
			a			xlii	Agusti. Tran. Olmudi.	f
ix	i	xlix	b	ix	ix	xxix	Sancti Keneſe regis	g
			c	xvii	bill		Sancti Arhulph.	h
xviii	iiii	xliii	d	xviii	x	xx	Rulini et Juſtini,	i
bi	li	x	e	bi	x	xxi	Margarete virginis.	b
xliii	lviii	lviii	f	xliii	ix	xxii	Praxedis virginis.	i
			g				Maria Magdalena.	m
liii	bii	o	a	liii	iiii	xix	Sancti Apollinaris.	n
xi	lviii	xi	b	xi	o	lviii	Chyſtine viz. Vigilia.	o
			c				Sancti Jacobi apoſtoli.	p
xix	bi	iii	d	xix	i	xlv	Anne matris Marie.	q
bviii	x	xliii	e				Septem dormientium.	r
			f	bviii			Sampionis epiſcopi	s
xvi	ii	xli	g	xvi	xliii	xxliii	Felicitis et ſectorum eius.	t
v	ix	vi	a	v	xi	lix	Abdon et Sennes.	u
			b		ix	lii	Sancti Germani.	v



The Sheepehards Kalender.



August hath .xxxi. daies, and the mone .xxx.

Quisquis sub Augusto, viuat medicamine iusto
 Raro dormit & etum coitum quoq; vitet
 Balnea non curet nec multum comestio duret
 Nemo laxori debet, vel flubo thomari.

vi	ix	o	c	xxii	iii	xxx
ii	x	a	d	ii	ii	xxv
vi	xi	b	e	v	iii	xxx
ii	xii	c	f	vi	iiii	
vi	xiii	d	g	vii	v	
ii	xiiii	e	a	viii	vi	
vi	xv	f	b	ix	vii	
ii	xvi	g	c	x	viii	
vi	xvii	a	d	xi	ix	
ii	xviii	b	e	xii	x	
vi	xix	c	f	xiii	xi	
ii	xx	d	g	xiiii	xii	
vi	xxi	e	a	xv	xiii	
ii	xxii	f	b	xvi	xiiii	
vi	xxiii	g	c	xvii	xv	
ii	xxiiii	a	d	xviii	xvi	
vi	xxv	b	e	xix	xvii	
ii	xxvi	c	f	xx	xviii	
vi	xxvii	d	g	xxi	xix	
ii	xxviii	e	a	xxii	xx	
vi	xxix	f	b	xxiii	xxi	
ii	xxx	g	c	xxiiii	xxii	
vi	xxxi	a	d	xxv	xxiii	
ii		b	e	xxvi	xxiiii	
vi		c	f	xxvii	xxv	
ii		d	g	xxviii	xxvi	
vi		e	a	xxix	xxvii	
ii		f	b	xxx	xxviii	
vi		g	c		xxix	
ii		a	d		xxx	
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			
ii		d	g			
vi		e	a			
ii		f	b			
vi		g	c			
ii		a	d			
vi		b	e			
ii		c	f			
vi		d	g			
ii		e	a			
vi		f	b			
ii		g	c			
vi		a	d			
ii		b	e			
vi		c	f			

The Shepheards Kalender.



September hath xxx. dates, the mone, xxix.

Fructus nativi, Septembris sunt valituri
 Ecce pira cum vino panis cum lacte caprino
 Aqua de vitica, tibi poto fertur amica
 Tunc venam pandas, spens cum semine mandas.

ii	iii	xxii	f	ii	xxii	Sancti Egidii
		i	g	xxiii	i	Sancti Anthonii
		xx	a	xxiiii	xx	Ordinatio sancti Greg.
		xix	b	xxv	xix	Translatio sancti Cuth.
xxiii	i	xxiii	c	xxvi	xxiii	Sancti Bertini
xxii	xx	xxii	d	xxvii	xxii	Sancti Eugeni
xxi	xix	xxi	e	xxviii	xxi	
xx	xviii	xx	f	xxix	xx	Patiuitas Marie.
		xvii	g	xxx	xvii	Sancti Eorgonii
		xvi	a	xxxi	xvi	Siluii episcopi
		xv	b	xxxii	xv	Prothi et Iacinti
i	iii	xiv	c	xxxiii	i	Martini episcopi
		xiii	d	xxxiiii		Mauricii episcopi
ix	xxii	xii	e	October.	ix	Crastinos. cru. Sol in Li.
xxviii	xx	xi	f	xxviii	xxviii	Octa. beate Marie.
		x	g	xxix		Cothe virginis.
vi	vi	xx	a	xxx	vi	Lamberti episcopi mar.
xxvii	xxv	xxv	b	xxxi	xxvii	Victoris et Corone
		xxiv	c	xxxii		Januarii martiris
iiii	ix	xxiii	d	xxxiii	iiii	Sancti Eustachii virg.
xx	xxviii	xxii	e	xxxiiii	xx	Sancti Mathaei apoll.
		xxi	f	xxxv		Mauricii et sociozumi eius
xxix	xx	xx	g	xxxvi	xxix	Tecla virginis
xxviii	xix	xxviii	a	xxxvii	xxviii	Andree martiris
		xxvii	b	xxxviii		Firmini episcopi mar.
xxvi	xxvi	xxvi	c	xxxix	xxvi	Isidori et Justini
xxv	xxv	xxv	d	xl	xxv	Cosme et Damiani
		xxiv	e	xli		Eruperii episcopi
xxiii	xxiii	xxiii	f	xlii	xxiii	S. Michaeli archang.
		xxii	g	xliiii		Hieronimi presbiteri
		xxi	a	xliiii		C. i.



The Shepheards Kalender.



RV

October hath .xx. dates, and the moone .xx.

October vna. prebet cum carne ferina
Nec non aucino, caro valet & volucrina
Quamuis sint sana, tum est replecio vina
Quantum vis comede, sed non procordie lede.

vi biii iii 2 x biii
r xiii xv c xiiii
xviii o xix d xviii
vii xx iii e xvi
xv xiii xxvi f vii bi bi
iii b xii 3 iii d
xii ii vii c xii ix xiiii
i vii vii e i xiii xvi
x vii i f ix x xvi
xvi biii xxvii 3 xviii
xv ii xiiii h vi xix
xvi ix xvi d ii i xxb
ii ii lb f i xxb
vi ix ii g r xxb
xv o xxi a xix iii xxb
vii ix iii c biii xviii
xv xiii iii d xvi b x
b iii xvi e b d xvi
xiii vii xxi g biii b x
v iii vii a b
ii iii vii o ii

Sancti Remigii
Sancti Leodigarii
Candidi martiris
Francisci confessoris
Appollinaris martiris
Sancti fidis
Marci et Marcelliani
Sancti Delagii
Dionisii et Rustici
Geronis et Victoris
Sancti Sigisii
Sancti Wilfridi
Translatio sancti Edmo.
Sancti Calixte episc.
Wulfrani episcopi
Hou. Michael in monte
Translatio Etheldrede
Luce Euangelista
Fredericwde virginis
Austreberte virginis
et. M. virginum
Marie Salome
Sancti Romani
Sancti Dagloz
Crispini et Crispiniani
Euaristi episcopi
Florentii mat. Vigilia
Simeonis et Jude.
Marcelli episcopi
Germane Capuani
Sancti Quintini Vigil.



The Sheepeheards Kalender.

November hath .xxx. Dayes & the moneth .xxix.

Hoc tibi scire datur, q̄ reuma Nouembri curatur,
Quęs nocua vita tua sint preciosa dicta
Balnea cum venere tunc nullum constat habere
Fotio sit sana, valde atq̄ minuta bona.

Iestum omnium sanctorum
 Commemoratio animarum
 Menefride virginis
 Sancti Amantis
 Leti presbyteri
 Leonardi abbatis
 Wilibodi episcopi
 Duatuz coronatorum
 Theodozi martiris
 Sancti Martini episcopi
 Sancti Martini
 Paterni martiris
 Sancti episcopi
 Trans. 10. 10. in Sag.
 Sancti Maruti episcopi
 S. Edmundi archiepiscopi
 Sancti Hugonis episcopi
 Octava Martini
 Sancti
 S. C. regis
 Presb. 10 Marti
 Cecilie virginis
 Sancti Clementis episcopi
 Sancti Grillogoni
 Katharine virginis
 Vini episcopi
 Agricole et vitalis
 Rufi martiris
 Saturnini et Silvestri
 Sancti Andree apostoli
 C. II.



The Sheepcheards Kalender.

December hath xxi. Dayes, & the Mon. xxx.

Sane sunt membris, res calide mense Decembris,

Frigus vitetur, capitalis vena scindatur:

Lotio fit vana: sed vasis potio cara

Sitrepidus potus, frigorie contraria totus.

[illegible]

Sancti Eligii episcopi
Sancti Libiani
Depositio Marandi
Sancte Barbare
Sabbe abbatis
Nicholan epis. et con.
Octava Andree Apost.
Conceptio beate Marie
Cyprian abbatis
Sancte Eulalie
Sancte Damalce pape
Pauli epis. sollicitum.
Lucie virginis
Januaru.
Valerii episcopi
Sapientia
Sancti Lazari episcopi
Sancti Gratiani
Sancte Genesie vir.
Iulii martiris Vigilia
Thome apostoli
Triginta martirum
Victorie virginis
Sanctarum virginum
Fatiutas Domini
Sancti Stephani
Sancti Johannis
Sanctorum Innocentium
Sancti Thomae martiris
Trans. sancti Jacobi
Sancti Siluestri



The Sheepeheards Kalender.

The exposition, baloure, and signification of the letters of the tabulare figure, that been in the seconde lyne after the Dominicall letter.

Double feastes.

Intervalltes.

Septua Easter Roga, Whyt, fro Chyrt, fro Whittson, fro Whittson
 gelime. in tions. son day, mas to day to saynt day to aduet
 in Lent. John. Chyrtmas.

Letter dominical.
 Letter tabulare.

Januere.	March.	Apryl.	May.	Week	Week	Week	Week
b	rbli	rbli	r	b	b	bi	iii
c	rbli	rbli	ri	b	bi	bi	ii
d	rbli	rbli	rii	b	bi	bi	i
e	rbli	rbli	rii	bi	ii	bi	rbli
f	rbli	rbli	rii	bi	ii	b	bi
g	rbli	rbli	rii	bi	ii	b	bi
h	rbli	rbli	rii	bi	ii	b	bi
i	rbli	rbli	rii	bi	ii	b	bi
k	rbli	rbli	rii	bi	ii	b	bi
l	rbli	rbli	rii	bi	ii	b	bi
m	rbli	rbli	rii	bi	ii	b	bi
n	rbli	rbli	rii	bi	ii	b	bi
o	rbli	rbli	rii	bi	ii	b	bi
p	rbli	rbli	rii	bi	ii	b	bi
q	rbli	rbli	rii	bi	ii	b	bi
r	rbli	rbli	rii	bi	ii	b	bi
s	rbli	rbli	rii	bi	ii	b	bi
t	rbli	rbli	rii	bi	ii	b	bi
u	rbli	rbli	rii	bi	ii	b	bi
v	rbli	rbli	rii	bi	ii	b	bi
w	rbli	rbli	rii	bi	ii	b	bi
x	rbli	rbli	rii	bi	ii	b	bi
y	rbli	rbli	rii	bi	ii	b	bi
z	rbli	rbli	rii	bi	ii	b	bi
aa	rbli	rbli	rii	bi	ii	b	bi
ab	rbli	rbli	rii	bi	ii	b	bi
ac	rbli	rbli	rii	bi	ii	b	bi
ad	rbli	rbli	rii	bi	ii	b	bi
ae	rbli	rbli	rii	bi	ii	b	bi
af	rbli	rbli	rii	bi	ii	b	bi
ag	rbli	rbli	rii	bi	ii	b	bi
ah	rbli	rbli	rii	bi	ii	b	bi
ai	rbli	rbli	rii	bi	ii	b	bi
aj	rbli	rbli	rii	bi	ii	b	bi
ak	rbli	rbli	rii	bi	ii	b	bi
al	rbli	rbli	rii	bi	ii	b	bi
am	rbli	rbli	rii	bi	ii	b	bi
an	rbli	rbli	rii	bi	ii	b	bi
ao	rbli	rbli	rii	bi	ii	b	bi
ap	rbli	rbli	rii	bi	ii	b	bi
aq	rbli	rbli	rii	bi	ii	b	bi
ar	rbli	rbli	rii	bi	ii	b	bi

C.ii.

The Sheepheards Kalender.

Figure of the letter tabulare, of the whych is declared by the two present figures, the first for the blacke letters, and the seconde for the redde letters

[illegible]

¶ This present fygure is for to fynde the letter tabulare, and procede the as the fygure foloweth of the dominicall letters, wherby it behoueth to knowe the golden number for the yere that ye will knowe, and in the lyne that descendeth do downeward vnder the sayde number is the letter tabulare, and in lyke wyse of the dominicall letter in the fygure hereafter. And ye ought to knowe that a golden number, dominical letter, and a letter tabulare serueth alwayes for a yere save when it is bysyste that byn two dominicall letters and also two tabulare letters, as the fygure here afoze sheweth. It ought to be knowen that the dominicall letters, and the letters tabulare, be in the fyrst lyne vnder the golden number xvi. for the yere of this presente kalender that is. M. cccc. xvi. and so of the other.

The figure for to finde the golden number and
Dominicall to gether for evermore.

[illegible]

his present figure it behoueth to beholde the golden number of the yere
we will knowe, and in the lyne right vnder the golden number a shap
the letter dominicall. c. vpon the golden number. with. hye Easter. & when
meth that they come both together. Corpus Christ. & saint Iohus day be
in one day. d. vpon xvi. signifieth the lowest Easter. And when it falleth
hat Candelmas and throue mondaye commeth together. b. signifieth all
about where it is when it falleth with the goulden number, vpon the whych
is our Lady day in March on good Friday.

The Shepheards Kalender.

perpetuall for Easter and other movable feastes

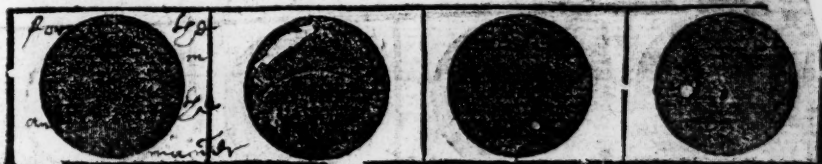
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Upon the letter dominicall next vnder the golden number that renneth Easter daye, for the yeare of the golden number, a. signifieth April, m. signifieth March, and the numbre of the said letters is the number of the daies of the moneth that Easter shall fall vpon.

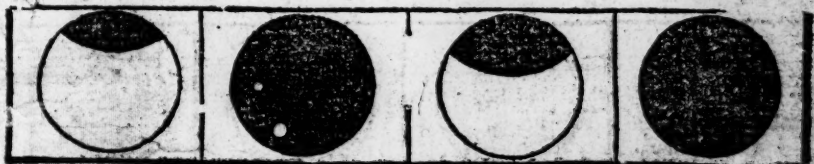
The figure of the Eclips of the sunne and the moone, the dayes houres and momentes. Capitulo. vi.

The Sheepeheards Kalender.

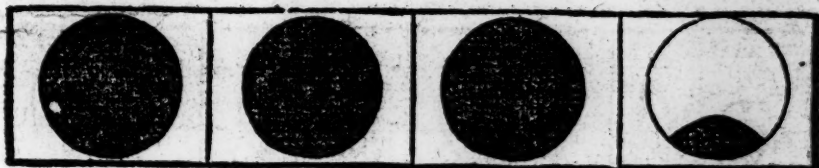
1585. d. lxxvi. the E.	1585. d. lxxvii. the E.	1585. d. lxxviii. the E.	1585. d. lxxviiii. the E.
eclipse of the moone	eclipse of the moone	eclipse of the sunne	eclipse of the
the .xix. day of Ja-	the .xv. daye of Ju-	the .xix. day of June	the .xix. daye of
nuary. xi. houres,	ly .xvi. hours xlvii	xvi. houres. l. ii. mi-	xxvii. houres.
vi. minutes.	minutes.	nutes.	xxvii. minutes.



1585. d. lxxviiii. the E.	1585. d. lxxviiii. the E.	1585. d. lxxviiii. the E.	1585. d. lxxviiii. the E.
eclipse of the moone	eclipse of the moone	eclipse of the moone	eclipse of the mone
the .viii. day of No-	the .vi. day of Sep	the .x. daye of	the .xv. daye of
vember. xiii. hours	tember. viii. hours	March .xv. houres	August .xvii. hou-
xiii. minutes.	lviii. minutes.	xiii. minutes	res. xxi. minu.



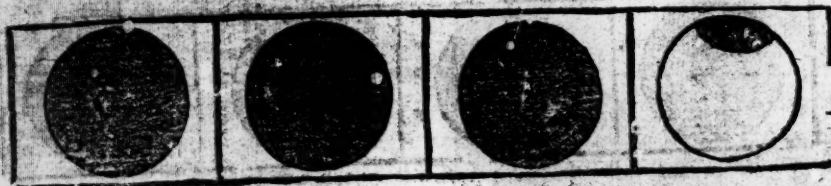
1585. d. lxxviiii. the E.	1585. d. lxxviiii. the E.	1585. d. lxxviiii. the E.	1585. d. lxxviiii. the E.
eclipse of the moone	of the Sunne, the	of the mone the .xix.	of the Sunne, the
the .xv. day of Ju-	xx. day of July. xix.	daye of December.	.x. daye of July. iii.
gust .xvii. houres, l. ii.	houres, xxviii. mi	vii. houres. l. ii. mi-	houres. xxvii. mi-
minutes.	nutes.	nutes.	nutes.



The Sheepeheards Kalender.

the .viii. day of Dec. the .xiiij. day of Ju.
the .xviii. hou. the .x. houers .xxiii.
minutes.

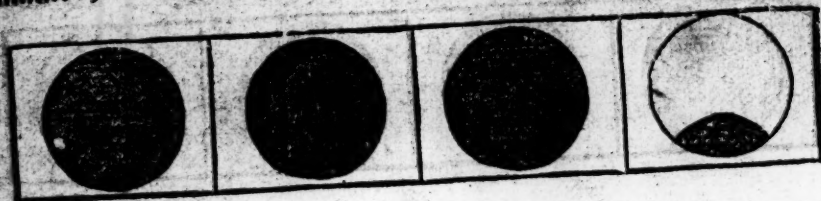
the .viii. day of Dec. the .xx. day of May
the .viii. houers .ii. houers .xxvi.
minutes.



the .xviii. day of the .xiiij. day of A. the .xxiii. day of the .ii. day of A.
October .xix. hou. the .xvi. houers .liii. September the .i. p.m. .ix. houers .xix.
minutes. minutes.



the .x. day of Feb. the .xlii. day of the .vi. day of Ju. the .xxx. day of Ja.
ary. .xviii. houers. februarye .xxiii. gull vii. houers .liiii. may .ix. houers.
minutes. houers .xi. min. minutes. vi. minutes.



23. b. e. the Eclips
 of the Sunne
 xxx. day of Jun
 houre. xxxiiij.
 minutes.



The Eclipses of
 night. And ye shal wyte the
 appereth sometime other wyse. And we se it, for the Eclipse of
 Sunne may well be by night, and the Eclipse of the Moone
 be by day. But such Eclipse appereth not so be Sheepheard

Maruell that mans minde is mutable
 And wyll you know wherfore and why
 for he is made of thynges varyable
 As of hotte, colde, moyste, and drye
 The wyte is lyght, it passeth lightly
 And syth we be made of foure changeable
 Howe shoulde man be stedfast and stable.

An eclipse shall be maruelous to beholde
 Through which many shalbe the worse
 For many shall synde neyther syluer ne golde
 It shalbe so darke with in their purse.

C. Y. 1111

in shall haue good
of Leo.
that is borne under the
signe of Leo.

September October
augmentat morbos in parte pudenda. Vulnere non cures caueas ascendere
in carpis iter timeas de morte ruinam.

Spoliat virgulta Nouember
et femori, per partes motu Sagitte. Vngues vel crines poteris prescinpere ut
na minuas et balnea tutius intres.

Querit habere ciuam maerando Nouember.
genibus ipsam cum luna tenebit. Intra aqua nouam citius curabitur
ta ruunt modicum tunc durat idipsum.

Egilii gius sequitur omnium supra dictorum.
tiqui potuerunt scribere libris
lo polum constanti mente rotundum
omos temptando et sydera cuncta
et ex his quomodo sol moueatur
ui compendio et arte.

The Sheepeheards Kalender.

De duodecim signis.

Signorum princeps aries et taurus et vrna
Tendaride iuuenes et feruida brachia cancri
Herculeusq; leo nethee pauor asinaiq; virgo
Libra iugo equalit pendēt: et scorpius acre
Centorūsq; senex chiron et cornia capri
Dilectusq; ioui puri, et duo sidera pisces.

Idem de signis.

Corniger in primis aries, et corniger alter
Taurus item gemini: sequitur quos cancer adustus
Terribilisq; fere species et iusta puella
Libri simul nigrum in acumine virus
Centurūsq; bisformes adest pelagiq; puella
Et qui portat aquam puer vrniger et duo pisces.

De quatuor partibus anni.

De vere.

Verg; nouum stabit cinctum florēte corona
Pingens purpureo venantia prata calore
Ver palidum vario necit de flore coronas
Verē nouo lecis decorantur floribus arua
Veris honos tepidum flōret: vere omnia rident.

De estate.

Stabat nuda estates et spīca fēta gerebat
Horrida et hiopis signis imitat figuram
Scindat agros estas phiebis ignibus ardens
Frugiferas aruis fēti estas torrida melles
Flaua cerēs estates habet sua tempore regna.

De autumnō.

Stabat et autumnus calcatis sudibus viuīs
Libra per autumnum musto spumantia feruāt
Pomifer autumnus tenero dat palmite fructum
Vite coronatas autumnus de grauāt vlnos
Fecundus autumnus locus de vrbus implet.

De hyeme.

Stabat hyems glaciēs cauos hirsuta capillos
Cuius nix humeros circundat flumina montes
Precipitant: semperq; rigit glaciē horrida braba
Albentes hec durat aquas et flumina necit
Tristis hyems niuco montes velamini vestit.

Here after followeth the seconde part of the compass
and kalender, which sheweth of the trees of vices, and
of the paynes of hell. Cap. vii.



The Sheepheards Kalender.



In the name of the father, the sonne, & the holy Ghost. Amen. We purpose to shew the trees of vices, for sinners to take example by for to vnderstand their finnes. The which is deuised in .xii. principall partes after the vii. deadly synnes, and eche deadly synne is lykened to a tree, and euery tree, hauing, viii. small braunches, & all these vii. trees commeth out of one tree by it selfe that is euill, and commeth of one beginning, and that is the deuil, and it bydeth an end, that is euil lasting damnation. The which is ordained for all them that seeke not remedy by penitence and repentaunce of their synne in tyme.

And after these trees of vices, foloweth the paines of hell to shew the lay people what punishmente is ordeined for euery deadly synne, and that the people may better shew theyr synnes in contricion, and make cleane theyr conscience, & that they may be the house of God, so that vertues may growe and fructifie to the profite of theyr soules. The first great braunch of the tree of vices is Pryde, and he hath vii. braunches growing out of hym. As of vayne glory of him selfe. Vayne glory of the world. Praising hym selfe in euill. Boasting of sinne. Inobedience. Disdain. To tempte God. Excellence. Dispraising. False goodnesse. Hardnesse. Presumption. Rebellion. Obstinacion. Sinne wittingly. Commynge of the Sacrament. Shame to doo good. Out of euery of the which braunches springeth three braunches, and out of euery of the same three braunches groweth three small braunches, to the number of seuen score and thirtie, and in so many maners and ways ye may synne in the synne of Pryde, the which is the roots and beginning of all the seuen deadly synnes. And therefore it shall be shewed fyrste, of Pryde, and after the other vyce synnes as they followe in order.

The

The Sheeheardes Kalender.

The first branch of pride.

F Seeking for
and not the glo-
ry of God.

Hypocrisy.

Dispraising
them selfe for to
haue praisynge.

When any weneth his goods cometh of his selfe
Or that such goods be due for their merites
If they beleue to haue, or know more then they do
Dissembling by wordes to be better then they be
Seeming by workes to be good and be not,
Desiring praisynge for his good dedes by other
To dispraise his dedes y other should praise them
To repent his doings because they be dispraised
Dispraising him selfe that other may praisynge him

The second branch of pride.

For riches.

For pompes.

For honours.

When they ween to be better for their goods,
Or weeneth to be worse without them
To be ashamed y they lacke riches in their need
Delighting him to haue a great household
Reioyse them in the faire shap of their bodies
Or in newe fashion, or multitude of his clothes
When they desire to be honored with others good
Will to be honored and dread
Or to the end it may be sayd that they be mighty

The third branch of pride.

Declaring their
sinnes.

Being glad y
they be euill.

To haue no
shame of euill
doing.

For to be praisyd of cursed and unhappy people
Or for to shew that they be prompt to euill doing
Delighting in recordation of his
For that they do the frendsh of the world
Or for they dout not the righteoulnes of God
Or els they leue not God with their hart
For they know not which is vertue ne vice
For to amend themselves be not willing
For to be seene gladly when he doth euill.

The fourth branch of pride.

Praising thy
selfe.

In the doing the
selfe better then
they be.

Deeming that
they be wise &
be not

Openly before all folkes or few
Or secretly before one, or by him selfe.
Seeking occasion for to be praisyd onely
Couering their euils, that they be not seene
Telling their good dedes y they may be knownen
Hiding their sinnes that they appeer not great
To be great in iudgement with him selfe onely
Dispraising the vnderstandings of other
Presuming their owne vertue the grace of God.

The Shepheardes Kalender.

The v. branch of pride.

Inobedience.
Openly again
slaying.

Doing vnduely
all that they
ought to do.
For to require
grace importu-
nate.

Dispraying his master or them þe aboue him
Dispraying the merites that come of obedience
Desyryng to be such that he may gaynelap other
When negligently they do þe, that they ought to do
Or when they do it otherwyle then appertayneth
Or for to let damage, and to haue profite
When they haue custome in synne & fall oft therein
Enuiously and frowardly asking grace for it
Insatiably perseuering without amending.

The vi. branch of pride.

Dispraying
other.

Preferryng
themselves be-
fore other.
Dispraying o-
ther lesse then
him selfe.

For their ignorance and fault of vnderstanding
For their pouertie and scarcenes of riches
For the sickness and defeaute of members
Shewing him selfe cunning in some woordes
In praysing their deede dispraying them of other
In considering of lesse then he exalt him selfe
That will compare them selfe for riches or science
Or they which be almost as great as he
Or which in thynges aboue said are aboue him.

The vii. branch of pride.

Desyring to
suffill liuing.

To expole them
selfe in perill.
Not helping
them selves
from perill.

For they consider but sensible thynges
For they will not beleue thynges that they see nor
To iudge thynges to come or they happen.
To beleue them selfe that god should deliuer them
Or to dispraise and die in such dangerous perill
Or beleue in defences that otherwyle it may not be
For they will vse no reason for to helpe them selfe
For they will vse their owne folly without counsell
For they be to slothfull, not willing to labour.

The viii. branch of pride.

To go before
thy betters vn-
wyllyngly.
To abtaine the
ouer much.

To oppresse the
poore men or fer-
uants.

Usurping the might that they ought not to haue
Exceeding the power to them committed or giuen
Creating them euill that be vnder their puissance
For they been lesse worthy in such authoritie
For they are to cruel to them that be subiect
To make him selfe hated & may profite by faire spech
By might or riches of his freendes
For violence that the soueraignes may doo
For the riches or great goods that they haue

Putting

The Sheepherdes Kalender.

The 11 branch of pride.

Suffering
Butting his
soule in perill.
Caring not for
things to come
Prefer the bo-
dy to the soule.

Being in deadly sinne without repenting him
Being in sinne and care not for to know it
Or to vnderstande it and reioyce of it
Not beleuing the life to come for the good people
Beleuing the life to come but not steadfastly
Or to beleue it well; and not amende their liues
Being diligent to the body, negligent to the soule
Desiring temporall goodes and not spirituall
Nourishing continually the flesh in delyghts.

The x-branch of pride.

False goodnes.

Unghtful to be disprayed.
Unjustly will-
ling to be
prayed.
To do good in
an euil intent.

For his presumptions, arrogancie, and pride,
For his badneglorie, vaunting, and prapling.
Or for to shew some of auantage
When they delight in worldly ioyings.
When they haue read for to be displayed
For to desire to be honored without cause.
For ignorance when they beleue not to do good
Wickedly do good in hope that it shal turne to euill.
Fraudulently doing it for to deceaue other.

The r. branch of oxide.

Hardness. **B**eing blinded in their deeds.
To be fierce & over cruel.
Impostunities.

To be inuicious and not proue the truth
By entreating ouer straightly the right
Traveling more then of right them that be in
When there is none affection ne loue vnto other
To finde new maners to doo euill
To haue no shame to doo crueltie
When one desireth a thing euer continually
As when one is ouer hasty to haue his due
As to be ouer enuious in asking it.

The fil. branch of pride.

Beleue no man
but them selfe.
Speaking of
high thinges.
Beleue more
himselfe then
he should doe.

In gaminge alwaies in the darres of other
 Not beleaving that other then do good for
 For his owne heedes to be content of him selfe
 Ceaunting him selfe and shewing that he is great
 To contrary his neighbours or other such
 In blaspheming God and holy saintes
 When any do not knoe to their owne defaultes
 And in any dysprayse the faultes of other
 Under taking to saye that they may not.

The Shepheardes Kalender

The xiii. branch of pride.

Rebellion.



Hard them self
in fighting.
Kellid to God.
To vpholde
euill.



That may not suffer patiently to be smitten
To grudge against the will of God
For to be smitten blaspheme God and his saintes
To let any good to be done
Not to helpe to doo good when they may
Or to be loy that any body should doo good
For to doo sinne more liberally
For familiarity that they haue to him & sinners
Or that this sinne that they defende.

The xiiii. branch of pride.

Obstinacion.



By fasting.
Not willing to
for sake euill
doomg.
To be harder
ned in euill.



Will not heare their betters to teach them good
He to doo thereafter ne mendeth them not
Willingly to do euill for to be mended
For they will not leaue their euill custome
Or els they giue not them to doo good
Or hat they reioyce them in euill doing
To doo against thinge that are doutfull
To beleue that thing good that is not
To giue themselves to euill without remedy.

The xv. branch of pride.

Blame worthyng.



Sinning
deedly.
Sinning
mentally.
In thought
deedly or be
mentally.



By presumption or understanding to doo euill
Or by ignorance that they will not understande
Desiring and prouoking them selfe to doo euill
For to follo to euill company
For custome to doo any veniall sinne
To enbe one sinne that they may enbe another
By cogitations in their hartes onely
By wordes sayde lightly.
Or by worke doone indiscreetly.

The xvi. branch of pride.

Communing of sacra.



Singing of
seruice.
Sinning
the sacrament.
Increase the
body of Iesu
Christ.



And to be in any heresy
Or to be in lutes of cursing
Or willingly in deadly sinne
Wille then his dutie and unworthly
Without reuerence and vnderstanding
Without dooing their duty to the people discretly
Without honour deuotion and reuerence
Christously aware of that they should not receaue it
To say against them that is more wiler then he
willingly

The Sheeheardes Kalender.

The xviij. branch of Pride.

Shame to doo good.
 Willing to be good and haue shame.
 Hauing shame to be good and is not.
 For to be lyke them that be euill.
 By weaknesse and faulte of courage
 For to looue negligently any good that may be
 By weening that it is shame which is hono?
 When they will accomplish the will of any person
 Or when any looueth that which is not good
 Or when they be slothfull for to doo good
 When they reioyce them in euill company
 To shew the domage of him selfe and other
 For to obtaine that he desireth.

Heer endeth the branches and small sprayes of the sinne of Pride.
 And heereafter foloweth the branches and sprayes of Enuy, and the names of them all in order as they come. The first is Poysonnes, the seconde is Detraction, the iii. Adulation, the iiii. Sufuration, the v. Sinne against the holy ghost, the vi. Suspention, the vii. Accusation, the viii. Excusation, the ix. Unthankfulnesse, the x. to iudge, the xi. Substraction, the xii. Drawing other to sinne, the xiii. false loue.

The first branch of Enuy.

Poysonnes.
 Sorow of the wealth of his neighbour.
 Not glad of the wealth of his neighbour
 To be glad of his neighbours hurt.
 For to desire thy neighbours harme
 For thou may not sustaine to see his wealth
 To th'end that thou mayst oppresse them in misery
 When he had done iniury in times past
 Or hath not giuen to thee that thou required
 Or thou mayst not see the encreasing of his good
 That thou doest to him or art causer
 Or of that other dooth and not thy selfe
 Or that he suffereth by the iustice diuine.

The ii. branch of Enuy.

Detraction.
 For cause of lightnesse
 For cruell hate
 In lying wit-
 tingly.
 By euill accustomance so for to doo
 Or to accomplysh the wyll of some folke
 Not taking heede if their wordes may any other
 finding any yll that is not good ne faithfull
 In reporting that they heard say or if it is truth
 To say they haue heard yll by other & haue not
 To th'end to cause some to haue trouble & domage
 To th'end that no wealth come to him if they hate
 Or to the ende that he be therby diffamed.

D.iii.

To

The Shepheardes Kalender.

The iii. branch of Enuie.

Adulation.
To annoy bndet colour of good fauour.
Rouziſh ill in fair ſemblance.
Holding his peace ſuffering to doo yll.

To ſay that they knowe the which they knowe not
That they vnderſtand to be greater then it is
Rouziſh, ſuſtaine, or defend other in folly.
Saying that profiteth or noyeth by flattery.
Sometime flatter veniall, ſometime mortall
Saying euill behinde and faire beſore
For to haue any winning or profite
For to compare or pleaſe ſome perſon
Or not to leſe the looue of him that dooth euill.

The iiii. branch of Enuie.

Suſuration.
Causing diſcorde & ſtriſe.
Making ſtriſe to laſt long.
Not laboring for peace.

By perſwaſions moouing the parties
Or by falſe tales and making of leſings
And in reporting of curſed language
For thou wilt haue a mans looue onely
Or thou wouldeſt haue helpe to annoy another
Or not caring for the welth of them ſhe be at diſcorde
By malice ſhe thou wouldeſt not haue the peace made
For thou wilt not trauell for to make peace
And being diligent to trauell for it.

The v. branch of Enuie.

Sin againſt ſhe holy ſpirit.
Sclaunders the good people.
Weening that it is a paine to ſerue God.
Not helping the good people.

Turning their good name into euill
Seeking meanes for to trouble their mindes
Withdrawing them from the looue of people
In abuſing them of the graces of God
Being ſlothfull in dooing good woꝝkes
Not louing God
The which ſuffereth for the looue of God
Or for penaunce of their ſinnes
Or for to get the gloꝝy of our Lord.

The vi. branch of Enuie.

Suſpection.
To beleue to ſoone.
Beleuing ouer faithfully.
Oft times to beleue.

By what ſouer occasion indifferently
To beleue any thing that is ſayde ſhortly
Be it true or falſe without any aduiſement
That the which thou ſhould not beleue
Or that thou art ouer light in beleuing
Or thou iudgeſt the good without diſcretion
Things vbeleueable and which may not be
When diuers times thou haſt beene diſceaued
For thou maiſt not but beleue.

The Shepheardes Kalender.

The vii. branch of Enuy.

Accusation.
Of troth.

Falsely.

Of doutfull
things.

By wordes.

By force of
swearing.

By the holy
gospel.

Not knowing
the benefites
of God.

Doing ill for
good.

Not yelding
goodnes for
goodnes.

The deeds of
other not ap-
perceyning.

Doing false
iudgements.

Euill to be
good, or con-
trarily.

When it is for vengeance of him that is accused
When it is for lightnes, & they haue to accuse other
O to please him to whom they doo accuse vnto
When they finde the euill with which they accuse
When they knowe him that they accuse not guilty
When they accuse the guilty because of hate
Seeeking occasion to noy him that is accused
Assuming to be true the vncertain of their accuse
Imposing the harm & they theene be & know it not

The viii. branch of Enuy.

Which be doutful hauing double vnderstanding.
Manifestly and which they know to be false
Seeeking occasion to hide the euill deed
Putting the fault on him that did it not
For to shew him selfe innocent of the fault
For to auoyde the punishment of his fault
Though he be constrainyd to forswere him.
And worse if they doo it wilfully
O to sweare ere they knowe wherfore they swere.

The ix. branch of Enuy.

How much or how well they haue doone. (them
By what haunty, for without desert he giueth vs
O what thing is worthy to retribute to himselfe
To him which did helpe thee in thy need
Vnto him which counseled thee in thy necessitie
Vnto him which defended and kept thee from perill
But doone euill to him that hath doone thee good
Nether doo euill ne good to them & did thee good
For receauing a great benefite yeld a small.

The x. branch of Enuy.

By ignorance ere they knowe how
In doubt of that which they knowe not
O to iudge without being required
For any gistes receaued or to receaue
For loue or for hate
Lightly for certayne malice
By lightnesse for they been accustomed
O so to doo wening to doo it by spozte
O wittingly willing for to anoy other

D. liii.

In

The Shepherdes Kalender.

The xi. branch of Enuy.

Subtraction.
In temporall
things.
In spirituall
things.
Of counsell.

Not giuing to the poze goods that be superfluous
Beteyning lawfull goodes without departing
Goodes that are exposed in euill blages
Not being busy about the saluation of sinners
Not admonishing sinners to leaue their sinne
Not shewing to other the good that they can
Not giuing counsell to them that aske it
Not giuing euill counsell willingly
Not counselling when they may them that doo ill

The xii. branch of Enuy.

Drawing other to sin.
By example.
By counsell.
By force.

When they doo euill afoze their subiects
When any leadeth another in company to doo euill
Of vnder the colour of good doo great hurt (lesse
Drawing the great to euill to cause his to be seene
Of by their sinne more delectably
And be glad that they consent to sinne with them
Of requiting and admonishing
Not ceassing till thy consent to euill
By oppression and in constraining them.

The xiii. branch of Enuy.

Loue.
For the loue
and fauour of
man.
For earthly
profite.
For fleshy
humanitie.

Them that fauouresth thee and dooth thy will
Them that may nuyt thee to the end they doo not
To the end thou mayst be seene gentle and meeke
Fayning thee to be a freend to him and art not
Fayning that thou louest him more then thou dost
Shewing to be his freende and art his enemy
Defending or sustayning any in their euill
Promoting them which are not worthy to be
For to labour to liue more deliciously.

Heer endeth the branches and small prayes of Enuy. And follooweth the
branches and small sprayes of Wrath. As Iniquitie, Hatred, Continuall,
Contenting, Frowardly, Homicide, Vengeance, Impatience, Clamour,
Blasphemy. And out of eche of these. x. branches, cometh
ix. other small branches and sprayes. And so the
whole number is. xcix. branches

The which letteth a man that he may not looue God ne his owne
soule. And for this sinne, it is harde to be accus-
med in a man and be saued.

The Sheeheardes Kalender.

The first branch of Wrath.

Iniquitie. Mocking himselfe. **K** Letting other to loue that mocketh thee
 Curlinge. **K** For declarations that thou hast in mocking
 Deceauing. **K** Or that thou art accustomed so to doo
K Other in his thought without speaking
K Or of his mouth by wordes
K Sowng disorde and noyse betwene people
K Geuing wilfull counsell for to doo euill
K Awaiping the sinner for to doo euill
K Seeming sinne and not reprocue it when they may

The ii. branch of Wrath.

Hatred. Disorde. **K** By manifestes and rancoures
K Seeming a freende and haue rancour at thy hart
K For to make peace and keepe malice in thy minde
K In defaming other
K In taking his goodes from him
K In hurting his body or his good name
K In conspiration. **K** To seismatice or procure diuision in the church
K Coniuring in persons in good or in euill
K Conspiring in any woorkes.

The iii. branch of Wrath.

Continuing in hate. Repreuing. **K** Reprene the pouerrie in which they are
K The flagellations that they haue or had
K Or that they be come of a pooze kindred
K Sharpe wordes. **K** Drouoking other to anger
K Full of reproouing and iniuries
K Such as may beare hurt and damage
K Greuing his neighbours. **K** By outrageous wordes and sayings
K By hurting of his person or homicide
K For to take from him his goodes or renoune

The iiij. branch of Wrath.

Consenting. Not amending. **K** When they haue domination vpon the sinner
K Or when he is familiar with him
K That helpeth to doo euill and might let it
K Retopling of euill. **K** Drayling and reioysing the sinners
K And not to mourne for the sinne that they haue
K Not correcting them that be euill
K Helping to doo euill. **K** By counsell that thou giuest
K By helpe that thou giuest to them
K For thou defendest them that dooth euill.

Impugning

The Shepheardes Kalender.

The v. branch of wrath.

Impugning
goodnes.

Haunting
strifes.

Strife by
wordes.

In defending.

Sleaving will
fully

Which they
ween not for
to kill.

For to longe
dooing.

Warning that it
be his damage
and is not.

By faulte of
some thing.

In iudgements
of God.

In his wret-
chednes.

Of wrongs of
his neigbbors.

Believing in any here sy
for to haue meate and drinke
for the loue of one and hate of another
By custumance for they reioyce in them
By manifest hate that they will make appere
By secret rancours in their hartes
As in questions inuite and trowarde
For to shew his science
For to gaine say him to whom they speake

The vi. branch of wrath.

Having will to slea and kyl
himselfe or other without will to slea
To slea vnadvisedly or ignorantly

By treason

By hate

For he which they slea is good
warning to doo well and doo slea some man

In comecting any thing to pouly

Or by him geue any medicine

The vii. branch of wrath.

Saying semblable iniuries

In saying more greater iniuries

Or iniuries though that they been lesse

Roeping him that correcteth thee for thy welth

Or doo euill to him that dooth thee good

If it displease thee & they haue doone for thy wele

If any giueth or lendeth thee not their goodes

That he hath not doone that that he is not bound

Or hath not holpen thee to doo thy il will (to doo

The viii. branch of wrath.

When that which pleaseth God displeaseth thee

Or for the will of God pleaseth thee not

Or thou hatest that which God would haue done

If thou be in any malady or sickness

Or if thou be in great pouertie and need

Or if thou haue any troubles or aduersities

For they haue mislayde thee in wordes

Or they haue misdodne to thy person

Or they haue unldoone in thy goodes.

. Debate

The Sheepheardes Kalender.

The ix. branch of Wrath.

C lamour.	Debate for	As of beauty and fatenes of woomen
	inutile things.	Or of his lynage, freendes, and parents
	To make le-	Or of things of the which dooth annoy
	sings and false	By very malice and hate
	tales.	By vaunting, craking, and boasting
	Clattering.	By fraude and vnfaithfulnes
		To vanquish by force of speaking
		Or for to annoy by clattering
		Or for pleasure that they take in it.

The x. branch of Wrath.

D isparaging.	knowing of	As of his soueraigne might and puissance
	god the which	Or of great goodnes in vs
	apperteyneth	Or of his rightwise iustice
	not to him.	By any errour in the which they be
	Affirming of	For dread and feare of leasing
	good things	For couetise of winning
	vnworthely.	In beleeuing as dooth Idolatours
	To say that is	In opinion by euill vnderstanding
	good is not.	Dooing against the ordinances of the Church.

Here endeth the branches and small sprays of the sinne of Wrath. And hereafter followeth the xviij. branches of Sloth, as Euill thought, Annoy of wealth, Redynes to euill, Pusillanimitie, Euill wyll, Bui-kinge bowes, Impenitence, Infidelitie, Ignorance, Mayne to row. Slowly, Euill hope, Curiositie, Idleness, Enuagason, Lettinge to doo good, desolation. Out of the which xviij. branches, cometh Ciiiiij. small branches, which bringeth a man to euerlasting dampnation and paines perpetuall.

The first branch of Sloth.

E uill thought.	Superfluous	To delite in thinking euill
	thoughtes.	Thinking that sinne is a sweete thing
	Doleous co-	Long abiding in thinking euill
	gitations.	How they may hurt any secretly
	Detestable	That imputeth his deed vnto other
	thought.	How dooing euill they may be said good
		How thy may doo euill
		How dooing euill they may perseuer
		How they may resist to the good.

The Shepheardes Kalender

The ii. branch of Sloth.

Sin of treachery.
To sine by
custome.
Sinning by
malice.
Or by desire
not to loue it.

For that other sinnech in like wise
For the custome is so for to doo
For there is none that reprocueth the euill dooing
When any looueth euill and dooth accomplish it
When any looueth the good and dooth it not
When any hateth the good and looueth the euill
When any dooth good against his will
When any reioyseth not in dooing good.
When it displeaseth them not if they doo euill.

The iii. branch of Sloth.

Medines to pill.
By constance.
By pusillan-
mitie.
By curiositie.

In leauing the good which they know
Changing oft times their purpose and counsell
Make in aduersitie & rayle himselie in prosperitie
Withdrawing him from the good
Distrusting in the grace of God
Fearing to begin any good thing
Seeing new thinges and vnprofitable
Pleasantly to heare tales and fables
Seeing new tidings by his owne will.

The iiii. branch of Sloth.

Medines to pill.
Dread where
they ought
not.
Dread more
then they
should.
Dread them
that they
should not.

Dreading that which is to come is no damage
Leasing the spirituell goods for the temporall
Atemporall aduersitie seeme ouer greeuous
Making great sorow for that thou hast lost
Sorowing that they haue which they desire
Making sorow if any thing hap against thy will
As detractours when thou liuest iustly
As defending the euill for to please them
Or it noyeth them not if any doo well.

The v. branch of Sloth.

Euill will.
Wyll to doo
euill.
Customably
for to doo euill
Delighting in
euill as much
as they may.

Chat it be to the dishonour of God
To the damage and prejudice of his neighbours
To the damnation of the soule
For the declaration of thy euill
For the displeasure of the good
For they doo that which they please and will
Not resisting euill cogitations
Louing euill delectations
Appetiting that they may delight in euill.

The Sheeheardes Kalender.

The vi. branch of Sloth.

By neglige
gence.
By forget
ting.
By display
linge.

When any maner a vow and mispryseth to god so
that dooth lessore bove then he hath promised
that fulfilleth not his bove as he should
of soleinne letter boves of things to them belonging
Of bove promised to him selfe or other
Of bove made to enter into religion
Not accomplishing his bove when he may
Of that may not a death none other good lestable
Of that they have no letting for to accomplish it

The vii. branch of Sloth.

By sinne
pennance.
By delach
ing.
By mispry
seting.

By sinne penitence and neder to repent
By delach from day to day of repenting
By mispry seting that they will not repent them
when after sinne they be ready to sinne againe
when they have no shame of sinne & they have done
Of without forso to rejoyce them to have doone yll
Being in will to accomplish moxall sinne
After that they have sinned purpose to hide in it
Seeking occasion to fall into every sinne

The viii. branch of Sloth.

Not beleue
ing.
Beleue
ing that
they should
not.

As the Jewes beleue and other unfaithful men
that will not heere the articles of the faith
Of that beatey them and will not beleue in them
In yoke as dooth the Saracins
Of that beatey them and will not beleue in them
In yoke as dooth the Saracins
Of that beatey them and will not beleue in them
In yoke as dooth the Saracins

The ix. branch of Sloth.

Not know
ing.
Know
ing that
they should
not.

Without counsell & which should be counseled
of their own maner that they ought to holde
of their own maner that they ought to holde
of their own maner that they ought to holde
of their own maner that they ought to holde

The Sheeheardes Kalender.

The x. branch of Sloth.

In noysome-
nes of liuing
false hope.
Disparaging.

When good thinges been displeasaunt
When all thinges been anoying
When all that they doo is done heauily
Presuming to much of the mercy of God
Not going from sinne, trust in the mercy of God
Liuing in sinne without the dreade of God
For the straightnes of iustice of God
For the greatnes of the sinne y they haue committed.
To mistrust in the mercy of God.

The xi. branch of Sloth.

Toward for-
botten thinges
Toward hol-
some counsell.
Toward the
commaunde-
ment.

When any expositeth him too much in perill of sinne
When any are too much assured for to doo sinne
When any expositeth him to much in temptations
Not willing too be good and leaue the doing ill
Not honoring the good & loue it better then the ill
Disparaging the counsell of good folke
Not dooing the commaundement that they ought
Disparaging commaundement of him that made it
Not louing any thing that is commaunded.

The xii. branch of Sloth.

Despise men of
good fame.
Not fearing
shame.
Doing good
in euil intentio.

Continuing in dooing euil operations
In heuring hope to doo euill all onely
Or dooing them both together
Not caring what thing is sayde of the
Not caring if any be schaundered by the
Not seeking that any be despised by the
Fraudulently and thou knowest it well
Without discretion, not caring to whom he doo
Cautiously for thou wilt not knowe it.

The xiii. branch of Sloth.

Seeking inpro-
fitable thinges.
Welyting to
baine thinges.
Doinge that
none other can
doo.

Willing to vnderstand the thing that is cause of sin
Labouring to consoort other by force of language
For to be called wise of folotes and foolles
To draw and go to such as be dissolutiours
Or that they doo and make dissolute
Or make they take heede vnto all banities
Doinge new thinges that were neuer see ne
Or that they learne thinges which ben euill
Or thinges that been onely for to make folke laugh

Ceasing

The Sheepheardes Kalender.

The xiiii. branch of Sloth.

Foolenelle.
Ceasing to doo
good.
Seeking to doo
euill.
Not resisting
to doo euill.

That is to say good cogitations
To good wordes
And to good workes
That is to know the concupiscence of the flesh
The concupiscence of the eyen is auarice
And to liue proudly
For annoy that they haue to euill
For loue that they haue to goodnes
For negligence of them selfe.

The xv. branch of Sloth.

Fragration.
In idle
things.
Or delectable
things.
And wicked
things.

Exposing him in vanities
Not withdrauing him from vanities
Unwilling to abide in vanities
For they been euill and pleasant
Abiding by longe time and space
When thy will is thereto prouoked
How cautelously they may damage and hurte
Or the more greuously hinder
Or the more longer annoy.

The xvi. branch of Sloth.

Fretting to doo good.
Consenting to
them that
dooth euill.
Not helping
the good.
Hindring the
good.

By malice for to accomplysh their will
For hate that they haue to the good
Or for hate of good that they might doo
when they may haue no profite without they helpe
There as they be in perill
Where as they despayle without hauing succour
As by him selfe
Or by other persons
Or holde from them that they owe them.

The xvii. branch of Sloth.

Follition.
As in bayne
things.
In wanton
things.
Or in foolish
reioysing.

In the beholding folke sporting them by vanitie
Setting their eyen to beholde any vanitie
Being in places populaire and publike
In lustes of the body
In lightnes of courage
By force of singing and crying
By laughing to much and ouerlong
To be without grauitie when they should be so
To prouoke other for to laugh

Deer


The Shepheardes Kalender.

Heer beginneth the xx. branches and bowes of Couetise, as Compunction, Rapine, Usury, withholding dette, Not yeelding commised Simony, Strachlege, Theste being proprietarie, Taking giftes vnjustly. To haue to much, Expending habundantly, Fraude, false compunction, Leasinge, Swearing, Forswearing, false witness, Playes, Being vagabounde. Out of the which twenty branches cometh other small twigges or branches to the number of an hundred and thirtie. And so the whole number of them is one hundred and fiftie.


The first branche of Couetise.

Compunction.  **Solitude of thought**
Forget the spiritual goods, for y temporal gods
Be negligent to spiritual, & diligent to y temporal
Dispraise the goods of y soule, for them of y body
Holding that without noysance they ne may
Procuring goodes of other for to haue profite
Willing to haue profite for their solicitude
Getting temporal goodes by great delectation
Being holden in loue, to get temporal goods
Or to vaunt him to get moze then he can.

The seconde branche of Couetise.

Rapine.  **Takinge by force the goods of other**
To his subjects or lesse then he
To his enemies by what maner that it be
To his neighbours by subtil meanes
To his subjects, for him of temporal goods
Or like wise, by spiritual things w threatnings
Or in spiritual things making promises
Doing vnduely, without right and reason
Or that befoze they were accustomed so to do
Or that they be done by force of threatnings.

The thirde branche of Couetise.

Usury.  **By couenant made**
When any sels the deater because of abiding,
Lende money, to haue moze largely
Or for because they lende and do abide,
Not lende without they haue and apledg,
Or by signes to be sure to win by lending
When any receiueth or lendeth to haue benefite
As becomen usurers
Or that they thinke to get money by that they sel
uing dayes
Or by accustomed to for to sel.

Reueuing

The Shepheardes Kalender.

The iiii. branch of Couetise.

Witholding.

Kenying it.

Or stealing it.

To forget it.

That thou knowest wel that thou dost owe
Or that dette that thou hast forgotten
The which is openly known that thou owest
Hoping to geue it him another time
Without will to geue it him though thou may
Not hauing power to pay and aske no mercy
The which ben payde and aske it againe
Not geuing children & they haue of their frendes
Kerpening willingly that to other belongeth

The v. branch of Couetise.

Not yelding things comen.

Witholding
them by dred.

Differre for to
yelde them.

Lending them
to other.

By strenght or violence distribute them to him selfe
By fraude make them to lese them & oweth them
Saying that they holde them vnder colour of loue
To h and & the meane while they may profit them
Or that by some meane they may keep them
Or to haue need for yelding them
To haue recompence for such lending
By curiostite to lende that which is not his
By ambition to say that is his which is not.

The vi. branch of Couetise.

Simony.

Selling spiri-
tuall thinges
by wordes.

Selling spiri-
tuall thinges by
price.

Selling spiri-
tuall thinges by
prayers.

To people adouterers by their flattering
By leding of procelle and to vniworthie people
By the euill wordes of other
And taken afore of such thing be comen
Or taken after they be comen.
Putting cause wherefore the same was not
Sometime doing with threathnings
Or sometime without threathnings
And sometime with violence and force.

The vii. branch of Couetise.

Sacrilege.

Taking sacred
things in holy
places.

Or halowed
things in places
not halowed.

Or things not
halowed in ho-
ly place.

As the goods of the church to be taken in & church
Witholding dysmes and things of the church
Taking the goods of the church vnderferued
Taking the goods of the church where they be
Unworthely distributing the goods of the church
A lay man hauing dysmes saying to be his
By questes or any thing longting to the church
All goodes for surety put in the church
Things or casualties to them alowed.

C.I.

Stealing

The 4th branch of Couetise

The Sheepherdes Kalender.

The viii. branch of Couetise.

Thefting with
out that it be
known.
Hauing the
goods of other
hyding them.
Consenting
to him that
doth euill.

For him þ thou robbest did the damage afozetime
Or thou doost it of thy proper malice
Or for thy simplenes and ignorance
For to witholde them moze peaceably
For feare to be punished
Or for thou wilt alway perseuer in yll
For it pleaseh thee that such robbery be done
Or thou hast profite by such robbery
Or for thou fearest him that dooth such thefte.

The ix. branch of Couetise.

Being p. p. p. p. p.
A religious of
the goodes of
his religion.
When o. wome
maried.

To haue without knowledge of his prelate
Or by consent of þ prelat which appertaineth not
Or þ they haue of licence to appoze to much to him
When one hath any good without knowledge of þ
Or that þ one geueth to much to his kin (other
When one spendeth p. uely the common goodes
In taking moze then of necessitie
In worthely and where it appertayneth not to be
Spendig it in euill blage.

The x. branch of Couetise.

Taking giffes vnlawfully.
To do hurte.
To cause dis-
honesty.
To sell Justice.

And for to beare damage vnto other
In accusing other wrongfully
Or some time accusing for a iust cause
As for to make treason or conspiration
To make immundicite and dishonest things
Or in taking both the aduers parties
To the ende to doo his partikuler profite
Haling iustice, & wrong them that hath right
Differing to doo right to him that it longeth to.

The xi. branch of Couetise.

Hauing to much.
Withholding
ouer much.
Soyoyning
that they can
not get.

By violence done for frendes or for siluer
Or by vsery vnto usury common to.
Or by frauds and deceptions acquired
To the end that they may be moze honored & dyed
To the end to haue the moze theit delytes
Or to haue moze possessions then other
For enuy of them that be richer then he
By delyting him in richesse
For feare to haue scarcety of good.

Things

The Shepheardes Kalender.

The xii. branch of Couetise.

Spending abundantly.



Things iustly gotten.

Things vniustly gotten.

Things not being his.



Seuing vniustly not caring to whom
 Lesing disordnately the goods that they haue
 Abusing and foolishly vsing that they know well
 In reteyning them against conscience
 Dooing almes with rapine and vbery
 Spending them in carnallitie
 In opzopzeng them to his singuler vslage
 Or appzopzeng them to the vslage of other
 Spending them superfluously on other person.

The xiii. branch of Couetysle.

fraude.



In fore-castings.

Being double.

Procuring euill.



By promyses that they may receaue
 By thzeatnings in likewise
 Or by sweete wordes
 Shewing faire semblant for the good of other
 Or by such semblant diffame other
 Or by faire semblant hurte other
 To him that weeneth thou art his freende
 To him that thou knowest to be thine enemy
 Or indifferently to his freende or enemy.

The xiiii. branch of Couetysle.

False compunction.



Euill reconing
 When they to knowe it and yelde it not.
 Consenting do yll and do it not.



Of that that they owe to other iustly
 Of that which is ought by any waye
 Or that which is ought to other then him
 For dreadd to yelde it or to be noted
 For shame that they haue to doo it
 For auarice and loue of reteyning
 Holding his peace of that he knoweth
 Doing helpe to him that misreconeth
 Willing to hinder him that is misreconed.

The xv. branch of Couetysle.

Lesinge.



For merinesse.

To make o-ther to win.

Fraudulently.



For couetysle to please
 For pleasaunce that they haue of lesing
 Lightly to swere for that they know not
 Hyding that that hurteth none ne helpeth other
 Sometime that it be for tempozall goodes
 Sometime to proue any person
 That profiteth sometime and sometime noyeth
 That profiteth to none and noyeth to some
 In the doctrine and promise of religion.

The Shepheardes Kalender.

The xvi. branch of Couetyse.

S weating.	The members of God.	In contemning God and his sayntes For to see that he is fierce Or that they take pleasure to do iniury to God
	Often times.	By enill custome to sweare often For pleasure that they haue to sweare For contemnement of him that they sweare
	Incautely.	Not taking heede what they sweare Doing yll to hereby that they do sweare for Not considering that others should be kept.

The xvii. branch of Couetyse.

F or swearing.	By wordes.	Doloiously to deceaue and begyle Unwisely of that they know not Willingly of that they know not
	By faith interposed.	In receiuing any of the sacraments of the church In the selfe things that be lawfull Or in things that be not lawfull
	By touching of thinges made.	Swearing vntreuly in will to deceaue other Or swearing truth weening to sweare false Or that sweareth false weening that it be trueth.

The xviii. branch of Couetyse.

F alse witness.	That thing which they know not.	Bearing witness of the thing that they know not Witnessing the thing wherin they be ignoraunt Dissembling to be ignoraunt of that they know
	The thinge that they do knowe.	For praise that they haue or ought to haue For loue of him for whom they be witness For malice that they will not say the trueth
	The thinge that they ween to know.	For false opinion that they haue of the thing Say that the thing is true and knowe it not For requirring for the truth and may well.

The xix. branch of Couetyse.

P layers.	Which be defended.	As playes made by enchauntment Dishonesties in prouoking to dishonesty Or the which may greatly noy
	That be perilous.	For pleasure of him selfe or to please other. By accustomance to make such playes Or in hope to haue winning to doo such playes
	With persons not apperteyning.	A lay man to play with a religious Or a lay man with a priest of clerke Or with any man of penance.

The Shepherdes Kalender.

The xx. branch of Couetyse.

Being vagabunde.

For to seeke
wayes for to
be ydle.

To be ydle

To optemper
their ill will.

Saying them selues and be not
Doing such fantasy without necessitie
Or in so doing for to deceaue other
Amonge such as traiayle and labour
Or among them saying to be sicke and are hole
Or shewing themselues moze sicke then they be
In susteyning things sharpe to susteyne
Deceauing by sayned wordes or by enuy
Wenting to liue without any thing that is needful.

Here endeth the branches and small sprays of the sinne of Couetyse. And
here foloweth the v. branches of Gluttony eche of them to folowe other in
order, as to seeke delicate meates. Greedinesse. Delicious dwelling. Eatinge
without houre. To make excelle. Out of the which v. branches springeth
and groweth small sprays to the number. xlv. the which bringeth every
man and woman that planteth them in the Arber of their bodyes
vnto delectacion, vnto the kitchin of infernall gulfre, there
to be fed and made satiate with the deuill the cheefe
cooke of the kitchin of hell.

The first branch of Gluttony.

Seeing delicate meates.

For the good
sauoure.

For the great
noueltie.

In diuers ap-
pareling.

Against the profite of the soule
Against the heath of the body
Against the health of bothe together
For noueltie that it is delicious
Eating fruites bicause they were good and ripe
By compositions of the condicions required
By custumance so well to dresse it
By lightnes to be ouerabundant without need
By affection and pleasure that they take.

The ii. branch of Gluttony.

Greedinesse.

In appetiting

To much de-
uoyring.

To much syl-
ling them.

Meates moze precious then longeth for them
Meane meates and be not content with them
Lesse meates then the state where they be requir'd
In beeing curious to fill his belly
Not seruing God for filling of his wombe
Eating to often without keeping any houre
As much as they may deuoure meates
When he may fill him and not beeing content
Not parting to the poze such meate as they haue.

C.iii.

By

The Shepheardes Kalender.

The iii. branch of Gluttony.

Delicious dresing.

By diuers
maners.

Or exquisiuelly

Condignely

For to satisfy all his desyres
Not refusing to his belly any thing it desireth
Not refusing any euill appetite
By atte other wise then other maketh
By study how well that it be difficile to doo
By labor & paine that they take to dresse them
Needfull by diuers maners of matters
Delicious for the sweete and fragrant sauours
Sumptuous not caring for any cost.

The iiii. branch of Gluttony.

Eating without houre.

Out of time.

Many times.

Unlawfully.

Before a lawfull hower and without necessitie
Or after when the lawfull houre is past
Or what houre that it be against commaundment
What thing that thou appettitest to eate
Manifestly that other may know it
Or secretly when thou onely wilt
As on fasting dayes to eate flesh
In place, as eating in the Church
As meate, as eating for bydden thinges.

The v. branch of Gluttony.

To make chaffe.

In quantity
of meates.

In ouer dere
meates.

Eating other
mens tables

Eating more then is needfull
Eating so much that it greueth to soule and body
Drooping downe under colour of sicknes
Not caring what they cost if they be delectable
Ouer delicious and therfore more deare
Dispayling meates of light price
For lechery and lyceousnes
For company that they may eate the more
For to fullfill the better their appetite.

Shew endeth the branches and small sprays of Gluttony, And hereafter
foloweth the v. branches and sprays of Lechery, as they folowe and insue
one after another, the which ben these, Lechery, Immunditie, Not giuing
the dette, Abusing of his five wyttes, and Superfluitie. Out of the whych
branches, issueth and groweth many other small branches and sprays
to the number of. xlv. The whych branches if they be spered and
set in the inwarde delyghte of a man, or of a woman,
will make them grow to the eternall
perdition both of body
and soule.

The Shepheardes Kalender.

The first branch of Lechery.

Lechery.
Fornication.
Adoutry.
Excesse.

With all women married or widowes
With a mayden yet being a virgin
With common women or them that are corrupt
When a man compacteth with other then his wife
Or women with other then their husbands
Or that they be both in mariage
With man or woman of their lynage
With any man or woman of their affinitie
Or that the one partie be of religion.

The ii. branch of Lechery.

Lechery.
Of thought.
Of body.
Of both together.

Long delectation of thinking of Lechery
Geuing consent to such delectation
Enforcing him to accomplish his will by worke
Pollution by night by to much eating & drinking
By habitation or company of women
Guill cogitation to accomplish such worke
Mouing or southing the flesh by delectation
Accomplishing worke of will naturally
Or any wise not naturally.

The iii. branch of Lechery.

Lechery.
For hate.
For to the to
traueping.
For abhomi-
nation.

When they love other then their party
When they knowe that they be not loved of their
Or they are dispitfull and rigorous
For feare the infernall paynes
For drede to haue pouerty
For feare of labour that they haue of noything
Some hath abhominacion in that they be asse
Or by inuimilitie of the worke
When any dyspaysle or hate company of his party.

The iiii. branch of Lechery.

Lechery.
Exposing the
selues in perill.
Not drawing
from it.
Delyghting
them in it.

Sometyme by the reason of some persons
And other times danger of the place
And other reason by reason of the time
At the worke when they knowe it is naught
From the perill and knowe that it is dangerous
Or for they moue to such worke in perill
At the worke and sinne of the flesh
Or desire and will to accomplish it
Or in thought and memozy to haue done it

C.iiii.

In

The Shepheardes Kalendar.

The v. branch of Lechery.

Superfluite
In clothing.
By delytes.
By expence.

In Jewels, rynges, sygnetes, and ouches
In preciousnes of gownes, gyrdels, & clothings
In the composition of fashion newly gotten
By wantonnes of children playing or being ydle
By delectacion of their body taking all their eases
In dooing all that the hart desireth
Spending largely for the praysle of the world
Giuing where it apperteyneth not to giue
For his delites hath spent to much of his goodes.

Explicit.

Here endeth the branches of all the vii. deadly synnes, as they be afore reherced, with all the small branches. Also shewing howe that thre cometh of the great branches eche by hym self. And out of them thre groweth, ix. and so euey branch hath small sprays springyng out of them. So there is no man ne woman lyving, but he synneth venially as it is wytten. Sepcies in die cadit istis. Lo if the righteous man do synne, vii. tymes a day by veniall synnes, then we wretched sinners howe ofte do we synne in a day? God wot full ofte. But yet for veniall synne is many remedies. Also for deadly synne is fewe remedies, and but foure specially, as Confession, Contricion, Satisfaction, and penance. But the first is, thou must be sorry for thy synnes. Secondly to make thy meek confession. Thirdly doo satisfaction, And fourthly performe thy penance adioyned by the confessor, for penance is dette that we must pay to God for our synne committed, and therefore neuer looke to haue forgiveness of thy synnes without repentance. Also synne is perillous afore our Lord Iesu Christ for the matter of reasons. The first he giueth no warning when he limiteth thee. The seconde, for as he findeth thee, so will he iudge thee. The thyrde when thou art deade remedy is past and gone.



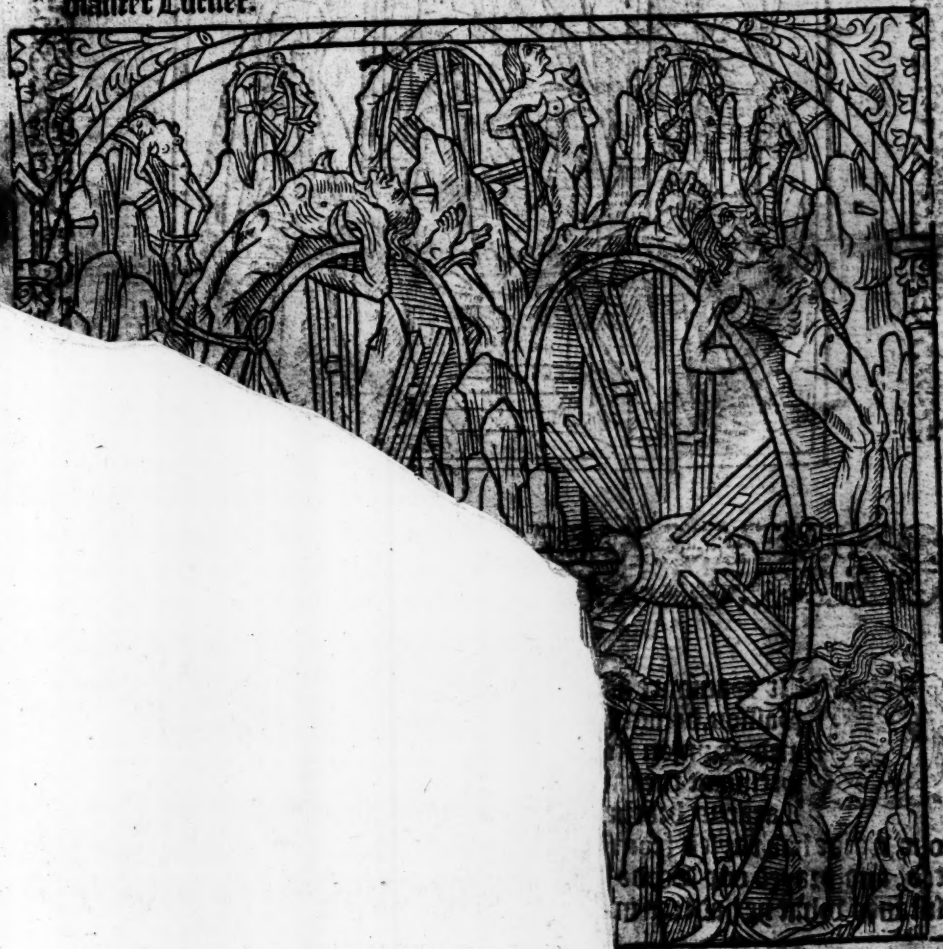
For to see the paynes of hell, and the torments of synnes, to punish the ungodly, as Lazarus was tormented, that he was wlen, as he was in the pangs of hell, as it appeareth by the story of Lazarus, and of the other.

Capitulum

The Shepherdes Kalendar.

spake. And then the said Lazarus recounted how that he had seene in the parties infernall of hell many great and intolerable paines, where as sinnefull men and women were payned. First of Idryde, and consequently of all the sinnes, eche payne by him selfe.

First sayde Lazarus I have seene in hell wheeles right hye set on an hyll, the which was to looke on in maner of mylles, incessantly turning about by great impetuosity, roling and whirling as it were thunder. And the wheeles were fyred full of hookes and crampons of Iron and Steele, and on them were hanged and turned the proud men and women for their Idryde, with their pyrate, capitayne and maister Lucifer.



Ev. 14110

London is the end of the world.

The Shepheardes Kalender



Our Sauoure and
 Passion, beinge in
 med Symon, for
 sitting at the table
 Lazarus brother
 our Lorde had rayled from d
 ted, and prayed our Lorde fo
 instant what he had seen in



These be the Envious people.



Envy is doloure and sorowe of the harte, of the felicitie and prosperitie of other, the whiche synne is fouraighnely cursed, for that it is contrarie to Charity, that is fouraighnely head of al vertues, wherby it is great signe of reprobation, for by it the fiendes knowe them that shall be dampned as Charity is sygne of saluation, and wherby God knoweth who shall be saued. Envyous people bee fellows unto the deuyl. for if so be that an Envyous man do winne, then is he very glad, and if he lese he is full angry with them. Envyous folke be infecte

The Sheeheardes Kalender.

infecte and corrupte that good odoures to them synketh, and sweete thinges vnto them semeth sower, in likewise is the good name and prosperite of other. But stinking thinges and sower to them be sweet, the whych ben vices, reproches, aduersities, and euill fortunes that the powe or heare sayde of other. The Enuious folke seeke their welth by the prosperite of other, as when of the harme of other they seek the good, they harme them, but with this they be not yett satisfiied, but of a newe thing they seek, for they haue nat such top with out displeasance and affliction, wherby they be tormented. For he that seeketh his welth in the prosperite of another, is lyke to hym that seeketh the fier in the botome of a pott, that loketh for woll on an byrchins backe, the which thinges be but all lollies and abusions. Enuy is but the goodnes and felicitie of this woorld, for the curled synne of enuy may not ascende into heauen, It is a synne difficile to heale, for it taketh roote and is fixyd in the hart secretly, wherfoze it is harde and vnpossible for to be done away by medicine, wherfoze with great paynes is any made hole that is infected with it. The enuious mens tounge be likened vnto a thre edged sword that hurteth and cutteth thre maner of wayes. The firste he hurteth and woundeth his owne soule. The seconde him that he telleth his tale vnto. And thirde he slepeth him by whom he telleth his curled tale.

Thus endeth Enuy, and foloweth the history of Wrath.

Wrath.

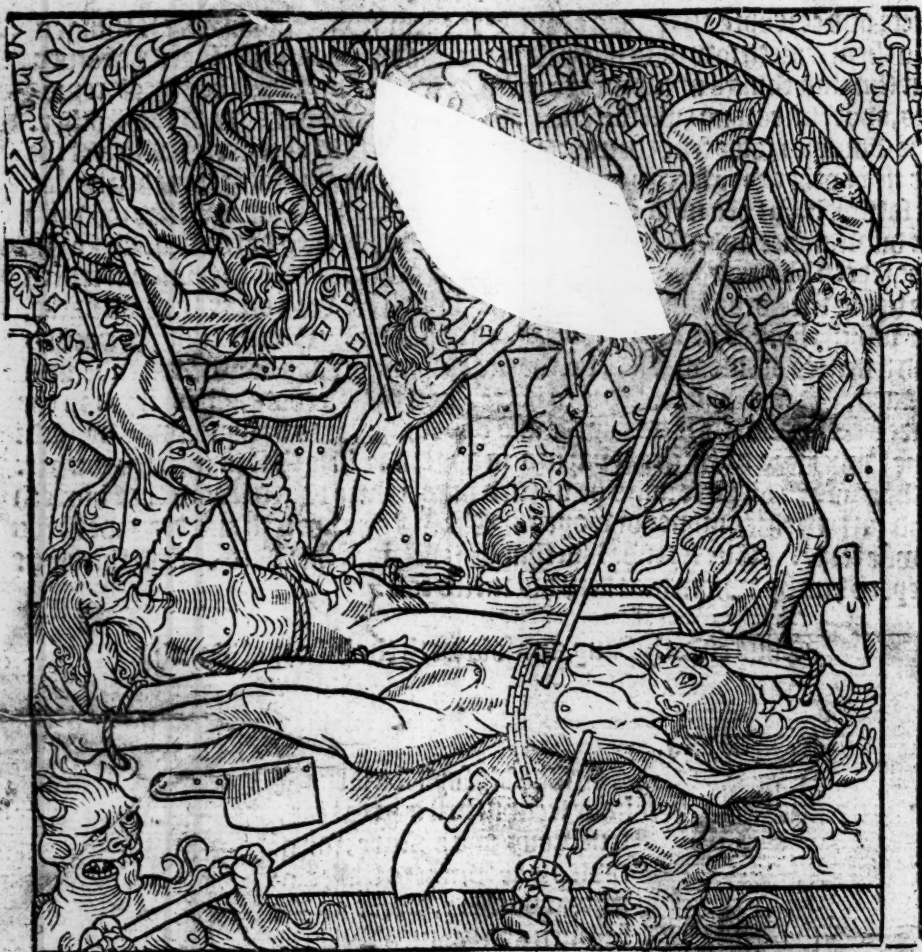


Thirde sayd Lazarus I haue seene in hell a great caue tenebrous and obscure, full of tables lyke Buchers stalles, or a great buchery, where as Ire full men and women were thorow pearced with trenchynge knyues and sharpe glayues, & with long speares perced their bodies, where with the most horrible and fearefull buchers of hel hewed and detrenched them with their glayues and knyues impiteously withoute ceasing.



So

C vi



S As peace maketh the conscience of a man to be the dwelling place of God, so cursed wrath maketh it the habitation of the devil. Wrath risketh and leseth the eye of reason, for in a wrathfull man reason is banished, ther is nothing that kepeth so much the image of God in man, as sweetnes, peace, and loue, for almighty God wil be ther as peace and concord is, but wrath chaseth them fro man, so that our lord may haue no abyding. The wrathfull man is lyke to a Demontacle, the which hath the deuill within him causing him to torment and stryke with himselfe, foming at the mouth, and gnasshing with his teeth, for the intollerable payne the whych the enemy dooth to him. In likewise the wrathfull man is tormented by wrath, and dooth oftentimes worse then the Demontacle, for without patience they beate the one with the other, sayinge iniuries, reproches, byllanies, & geue them selues to the deuill body and soule, and

The Shepherdes Kalender.

and say and doo many vnlawfull & damageable things. By wꝛath sometime þe deuill getteth an whole generation oꝝ all a countrey when wꝛath is let, then cometh noyse, & then vengeance that destroyed and leeseþ all, the which hapneth sometime thꝛough one wꝛathfull man, as an yꝛeful dogge the which mooued and put strife amonge other. The lyfher troubleth the water that the lyf may not see his nette, to the ende that they may goe therein and be taken. In likewise the deuill troubleth the man by wꝛath, to the ende that he knowe not the harne that he committeth by his wꝛathfull hart and courage.

Fourthly sayd Lazarus, I haue seene in hel an horrible hall, darke and tenebꝛous, wherin was a great multitude of serpents, bygge and small, where as wꝛathfull men and women were tormented with byttings and stingings of venenous wormes, the which perced them thꝛough in diuers parts of their bodies wounding them to the hart with inextingible paine.



The Shepheardes Kalender.

Of slouthfull people.



Slouth is trustesse of spirituall goodes, that should be ordeyned to God, wherfore they loue to serue God as they ought to doe, with hart and mouth, and by good operatyns, who that wyll loue God ought to knowe him redemptour and Sauour of all goodnesse that we haue had and receyued every daye, knowledging our selfs sinners. Great folly it is when by slouth in the time of this byeuiaie life, we gather not goodes for the life eternall. But in these dayes many one be slouthfull to do well, and diligent to do euill, so that if they were diligent to do well, as they be to do euill, they were right happy. Also slouth is the beginner of sinne, and a greate enemy to God, for he letteth men and women to serue God, and to knowe their maker and redremer, and lender of all goodnesse that they haue heer, they be great foolys that be so slouthfull heer in this little time of this mozte lyfe, that will gather no goods to bringe the soule to euerlasting lyfe. But now a dayes people be slouthfull in doinge of good, and full diligent to euill, and if they were as diligent to do good as euill they were full of good. Howe he that will thinke as after his death is not wise, for then he shall haue but the good dedes that he hath done in his lyfe before, then shall he sorowe and plaine of the time that he hath losse by slouth, and shall sorowe that he did no good dedes when he had time & space heer in this world.

Couetise



Here endeth the v. payne of hel. And foloweth the vi. pain of hell.

Fyftly sayde Lazarus. I haue seene in the infernall payntes a great number of wyde caudrons and kettels full of boylynge leade and Oile wpyth other hote metalles molten, in the whiche were plunged and dypped the Couetysle men and women, for to fulfill and replenish them of their insatiate couetise,





¶ The courtous men and women.

Courtysie is a great synne and a wicked in the sight of God. For the courtous man imagineth moze to get a peny, then the loue of God. And had leuer lese God then one halfe peny. For often tymes for a lytle thinge he lyethe and forswereth hym selfe and synneth deadly. The faythe, hope & the charitie that wolde be in God the courtous man putteth in his rychesse. fyrst sayth, for he beleueth to haue such thinges, the which be necessary for him, sooner for his goodes then by the gyfte of God, as if that God mighte not helpe hym, or as if God hadde no sollicitude of his seruauntes.

The Shepheards' Kalender.

Also the couetous man hath hope to haue the more ioye and consolations by his riches then God may geue hym. And all his hert on his goodes & not on God, & thus they charitie in theyr ryche chests, cofers, and his harte on his goodes more the one God. Loue, and loue is charitie, and so couetous men goodes. The couetous man synneth gather euyl, and in lounge it ouer much, and sometyme the couetous man is taken in the nette of the euyl lastyng lylfe, for small temporal goodes, as the birde doth go into a pyttall for a worme & leseth his lylfe, and as the moule is taken in a fall or trappe, and leseth his lylfe for a lyttle baron. The couetous men and women bin lyke curres or dogges, the which that kepeth carren, and when theyr bellies be full they lye downe by it, and kepeth away the bydes that they may not eate, but dyeth for hunger for faute of that the curres hath to muche. In lyke wyse the couetous men withholdeth the goods that poore men may get none, & letteth them dye for hunger, and holdeth them in theyr subjection, and the deuyl holdeth the ryche men in his subjection that doth the poore men wronge.

Thus endeth the payne for the couetous men.

And here foloweth the vi. payne of hell.

Lazarus.



The vi. payne sayde Lazarus that I haue sene in a bale a flodde soule and synkynge at the bymme, in the which was a table with towels right dyshonestly, where as Gluttons byn fedde with Codres and other venemous beastes, and had to drinke of the water of the same sayde fludde,



Gluttony





The throte is the gate of the body of mā, so when e
the castell, yf they maye wyne the gate, they wyl lightly haue all
the Castell. So when the deuill maye wyne the throte of a man
by Glottony, easely he wyl haue the remnant and enter into the
body accompanied of synnes. For the Glottons consenteth vnto all vyces,
And soz this cause it were of necessite to haue a good garde at the gate, that
the deuill enter not. For when one holdeth the horse by a bridill, he may leade
hym where he wyl, so doth the deuill the glottonous man where him listeth
The seruant that is ouer easely nourished rebelleth ofte agaynst his master
The belly ouer fylled with drinke and meate, is rebell to the soule, so that it
wyl do no good operatyon. By glottony many bin deade which might haue
lyued longer, and so they haue bin homicide of the selfe, for excess of to muche
eatynge and drynkyng corrupteth the bodies and engendreth syknesse,

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the which often abridgeth and shortneth the lyues. And they that vorpeth well the flesh prepareth meat for wormes, & so the gloton is cooke of wormes. A man of worship wolde be ashamed for to be cooke of a great Lorde. More ashamed shoud he be, to be a cooke of wormes. They that lyue after the desyre of fleshe, lyueth after the rule of the swyne in eatinge without measure lyke an unreasonable beast. This is the hogge as it were an abbot ouer glotonous people, of whom they holde theyr order and regule, wherby they bin constrained to keep them in theyr cloyster, that is in the tauerne and ale houses. And lyke wyse as the hogge theyr Abbot lyeth in a rotten dunghill or in the myrre puddle, so do they alwayes lye in the stynkyng infection of Glotony, til they be dronken and without wytte.

The vii. payne sayoe Lazarus, I haue seen a ferde sul of depe welles replenyshed with fyre and sulphre, whereout issued smoke thynke & contagious wherin all lecherous persons were tormented incessantly wth deuyls,



Thus endeth the bit deadly times figured erbe by him selfe
lyke as Lazarus had seene in the parte's In-
fernalles.



Here after foloweth the thirde parte of the kalender and composte of
Sheepheardes, Salutarie seynce, and garden of vertues,
Capitulo. ix.

f. iii.

noho

Vo that wyl haue on a peece of earthe greate fruite
fruite fyrste they ought to take awaye all thynges that bin in
sowe, and after labour it well, and then sowe good seedes. In
lyke wyse a man shoulde labour, and cleanse hys conscience of al
his synnes, labour by holy meditations and sowe vertues and
good operations, for to gather fruite of euerlastinge lyfe.

¶ Then sythe that heere before hathe byn spoken of byces rudely and lightly,
now it behoueth hereafter to speake of vertues in the thirde parte of this pre-
sente booke, the whiche shalbe as a lyttle garden pleasaunte, full of trees and
floures. In the which the contēplatyue person may sport and play, & by good
enlightenementes gather sundry vertues, and edifye hym selfe in good exercyse,
wherewith his soule shalbe enorned and ordeyned afore his spouse Iesu Christ
when he shal come to vssyte and dwell with him. In the begynnynge of the
whiche partie shalbe the Orapson domynicall of our Lorde, with the declara-
tyon the better to vnderstande it, and the sayde partye shal contayne vi. par-
ties. The first partie shalbe the declaration of the sayde prayer. The seconde
of the salutacion Angelyke that Gabryell made to Mary when she conceived her

her chyldre Iesus. The iii. shalbe of the xii. articles of oure saythe. The .iiii. shalbe of the x. commaundementes of the lawe. The fyfth shalbe of the fyelde of vertues: for the first ye ought to knowe that by the oraison of our lord, that is the Vater noster, when we saye it we demaunde of God suffylsaunce of al thinges necessary for the salute & helpe of our soules & of our bodies, not onely for vs, but for all other. And for all this cause we ought to haue the sayde oraison in greate cōtemplacion, & say it with grat deuotion vnto God. And vnto yonge people it shuld be taught & sayde to them, for though they vnderstande it not, yet it profyteth the to haue the kingedome of heauen. And they say it in perfyte loue & charitie. In the Vater noster, we aske vii. peticions. By eche petition we may vnderstande vii. other thinges. As the vii. Sacramentes of holy Church. The vii. gyftes of the holy ghoſte. The vii. armoures of iustyce spirituall. The vii. vertues principall that we shoulde exerceyſe. The seuen workes of mercy bodely. The vii. workes of mercy ghoſtly. The vii. deadly synnes that we shoulde drede. The declaration is this. Our father that art in heauen thy name be made holy. In this petition, we aske of god our father to be his sonnes, for otherwyſe we can not be called his sonnes, nor he our father, & that his name may be made by vs more holper then any other thinge, wherfor we receaue the sacrament of baptisme, without that, mā may not be made the sonne of God, & to receaue the vertue of meeknesse against pryde and the to clothe the naked, & helpe the needy both bodely & ghoſtly. The ii. is, thy kingdome come to vs is this petition. In so much the name of God may not be perfytly halowed of vs in this worlde we aske his realme. In the whiche perfytly we shal halowe it, for to that kyngdom we be hepyr heires. This petition is the sacrament of priesthod, by the which we are taught to good workes, & the gift of the holy ghoſt is the gift of vnderstanding, for to vnderstand & desyre the kyngdome of heauen, and we arme vs wyth the helme of largenesse against couetous. The iii. petition is thy wil be done in the earth as it is in heauen. For it is the saythfull will of God that his will shoulde be fulfilled that is his cōmaundement, by this petition we make obeysaunce to God in our hartes, when we desyre to doo his will. By this is vnderstande the sacrament of Mariage, by the which we auoyde fornication, and the gift of counsell of the holy ghoſt for to order our obeysaunce verstably. And so we arme vs with the armour of saluation against enuye. The fourthe petition is, our daylye breade gyue vs this daye. Heer we aske of God to be sustented with materiall breade for our bodies and spirituall breade for our soules, that is the breade of lyfe, the body of Iesu Christ the whiche we receaue by sayth, in mynde of his passion. The gyft of the holy ghoſt is strenght to be faithfull in our belzeſe, take we the sword of patience agaynst the synne of pryde, and byſpyte the synne men bodely, and vſe vertue of temperaunce agaynst wythe. The fyfte petition is, forgyue vs our synnes as we forgyue all men, for trust well, he that wyll not forgyue for the loue of Godde: God wil neuer forgyue hym hys synnes

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nes. And these iii. petitions folowinge we aske of God to be deliuered fro all euill, as of the sinne that we haue done dreadly, & by these we aske of God to be assayed and to gyue vs pardon by his mercye, by the whiche we vnderstande the sacrament of penance & forgiveness of sinne, the holy ghostes gifte is science for to vnderstande the woordes of mercy and to escape synne, And so clothe vs with lightnes against couetyse, and comforte poore prysoners and gyue good counsell to them that aske and nede it, and take the vertue of faith agaynst couetyse. The vi. petitione is suffer vs not to be overcome in temptation by the seconde euill that is not done, but it maye happen & we fall by the waye of temptation. Here we aske of God to be stedfaste in the faith, & that we may gladly do good woordes in the vertue of hope and strength to do good dedes, & withstande temptation to the whiche profiteth to vs the sacrament of confirmation, whiche giueth to vs the knowledge of God by the vertue of veritie. The gift of the holy ghost, and so take we the spere of sobernesse against glotony, and comforte pilgrimes by vertue of hope. The vii. petition is to deliuer vs from all euill. Amen. The thirde euill, is euill of payne that sinners maye haue yf they serue not God, & by this petition we aske that we may be deliuered from all paynes, and saued in Paradyse, vnto this say we all. Amen. By these we aske, so it be done as we desyre. Be the whiche we receaue the sacrament of the latter annoynting, that giueth vs the sure way of saluation, the gift of the holy ghoste is drede of iudgements of God, and gyde vs with the gyde of chastite agaynst lechery, and burie we them that be deade bodely, and praye for our enemies ghostly, get we in vs the vertue of charitie, and eschewe the sinne of lechery.

¶ Thus endeth the Salutory science and garden of vertues.

And heer after follooweth an other declaration of the Mater nostra. Capitulo. r.



Our

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Our father ryght merueylous in his creation, sweet and souerayn
rich of all goods that byn in heauen, my troue of trinite, rocke
of iocunditie, and treasure of felicitie. Holy be thy name & sweet as
hony in our mouth thou arte the melodypous harpe that crai-
seth deuotion to sounde in our eares, and to haue it continually
by the desyre of our hartes. Thy realme come to vs. In the which we shalbe
euer in ioy and rest, without trouble, and sure neuer to leel it, Thy will be done
in earth as it is in heauen. As to loue all that thou louest, and to hate all that
thou hatest, and that we keepe euermore thy commaundementes. Our dayly
breaue gyue vs to day that is to saye breaue of doctrine, breaue of penaunce
and breaue for our bodely sustentacion. And forgive us our synnes, that we
haue done, agaynst thee, agaynst our neyghbours, and agaynst oure selfe.
Semblably as we forgive other that haue offended to us, by wordes, or our
bodies, or our goodes. And suffer not that we be overcome in temptacion, that
is to say, as by the deuill, the worlde, and the fleshe. But deliuer vs from all
euill woorkes reby done, and also them for to come, Amen.

Here foloweth the story of the Vater noster.



In the story here before, sheweth to simple people how this holy
prayer the Vater noster shoulde be sayd to god the father, & to god
the son, & to god the holy ghost, and to noe other. The which prayer
concepneth and taketh all that be rightfully asked of God, and our
Lord

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Our Lord Iesu Christ made it there to the entent that we should haue more hope, and deuotion, and he made it on a tyme when he taught his apostles, specially to make prayson. And then the disciples sayde Our Lord and mayster learne vs to pray, & then our lord opened his holy mouth and sayde to his apostles when ye will make any prayers, after this maner as heere foloweth, shall you begynne sayinge thus.

Our father whiche art in heauen halowed be thy name. Thy kyngedome come. Thy will be doone in earth as it is in heauen. Gyue vs this day our daily breade, And forgyue vs our trespasses as we forgyue them that trespas agaynst vs, and let vs not be led into temptacion. But deliuer vs from euill. Amen.

Here after foloweth the salutacyon that the Angell Gabryell made to the glorious virgyn Mary, with the greting of the holy woman S. Elizabeth.

Hail Mary full of grace, our lord is with thee. Blessed be thou of all women, and blessed be the fruite of thy wombe Iesus.



Secondly in the booke of Iesus, the salutacyon is such.

Hail Mary full of grace our lord is with thee. Blessed be thou amonge all women, and blessed be the fruite of thy wombe Iesu Christ. Amen.

The Sheeheardes Kalender.

The salutation of the
Angell Gabriell



In this salutation is
three mysteries. The
first is the salutation
that the Angell Ga-
briel made. The se-
conde is the louinge
commendacio that S. Elizabeth
made, mother to S. John Bap-
tist. The iii. is the supplication of
our mother holy Church maketh.
And they be y most fairest words
that we can saye to oure Ladyes
that is the Ave Maria, wherin
we salute her, pray her
a speake to her, for it is
onely said to her, and not to saint
kathryn, nor to saint Margarete,
nor to none other saint. And if
thou demaunde how thou shalt
then pray to other saintes,
to thee thou muste praye as our
mother holpe Church prayeth in
sayinge to. S. Peter Holy S. Pe-
ter pray for vs. S. Thomas pray
for vs. That they may pray to
God to giue vs grace, & that he
forgiue vs our sinnes. And that
he giue vs grace to do his will &
penaunce, & kepe his commaunde-
ments, and so we shal pray to the

saintes in heauen after the necessity that we haue.

S. Peter. S. Andrieue, S. James the grate, saynt John, S. Thomas, S.
James the lesse, S. Philyp, S. Bartylmeue, S. Matheue, S. Symon, S.
Jude, and S. Mathias.



Chydly in the boke of Iesus is salutary science, and is the Credo
whych we ought to beleue on payne of dampnatton.

Capitulo r.

I beleue

The Shepherds Kalender.



I beleue in God the father
almeighty maker of heauen
and earth. I beleue in Iesu Christ
his only sonne our Lord

whiche was conceived of
the Holy ghoſte, and ſuffe-
red paine vnder Pon-
pilate, crucified, buried,

went into hel, the iii. daye
roſe from death. Aſcended
into heauen & ſitteth on the
right hand of the father.



And after ſhall come to
iudge the quick and the
dead. I beleue in the
holy ghoſt.

the Holy Catholyke
church, the commu-
nion of ſaintes, and
remiſſion of ſynnes.

The reſurrexion of the
fleſh. The euerlaſtyng
life. Amen.

Saynte Peter put the fyrst article and sayde. I beleue in God the father almighty creatour of heauen and of earth. Saynte Andrew we put to the ii. and sayd. I beleue in Iesu Christ his onely sonne our lord. Saint James the greete put to the iii. saynge. I beleue that he was conceived of the holpe ghost, borne of the virgin Mary. Saint John put to the.iiii. saynge. I beleue that he suffered passyon vnder Ponce Pilate. was crucified, deade, and buried. Saynte Thomas put to the v. saynge. I beleue that he disceded into hell, and the thyrde daye arose from death to lyfe. Saynte James the lesse put to the vi. saynge. I beleue that he ascended into heauen and sitteth on the ryght hande of God the father omnipotent. Saynt Phylip put to the vii. saynge. I beleue that after he shall come to iudge the quicke and the deade. Saynte Bartolme we put to the viii. saynge. I beleue in the holpe ghost. Saynte Mathew we put to the. ix. saynge. I beleue in the holy Churche Catholyke. Saynt Symon put to the x. saynge. I beleue the communion of sayntes and remission of synnes. Saynte Iude put to the xi. saynge. I beleue the resurrection of the fleshe. Saint Matthis put to the xii. sayng. I beleue the lyfe eternal. Amen.

Where foloweth the Crede as it ought to be sayde.

I beleue in God the father almighty creatour of heauen & of earth, And in Iesu Christe his onely sonne our Lord. That was conceived of the holy ghost, borne of the virgin Mary. Suffered passyon vnder Ponce Pilate, crucified, dead and buried. Descended into hell, and the thyrde daye arose from death. Ascended into heauen, and sitteth on the right hande of God the father omnipotent. And after shall come to iudge the quicke and the dead. I beleue in the holy ghost. The holy church Catholyke. The communion of sayntes, remission of synnes. Resurrection of the fleshe and the lyfe eternal. Amen.

This Crede was made & composed by the xii. Apostels of our lord of which euery Apostle hath put to his article, as is here shewed in the sayde Crede, as much as one of one parte as of the other, & our sayth, catholyke is conteyned in the sayd article. This is the beginning of our helth, without the which none may be saued, ne do nothinge that is agreeable vnto God, and sayth ought to be at the harte by knowledge of God. In the mouth he confession & praynges to him, in worke by receyvinge of his commaundements and good workes, and the which he doth them that so dooth to haue true sayth & lyfe. That is to say to loue them. And how wel that sayth in harte be good, that in the mouth also, neuerthelesse the best is that which lyeth in good workes that one dooth. & is the same sayth that lyeth in the harte and mouth, for there is but one sayth, & one God. And this same Crede ought to be had and knowen of euery man and woman hauinge age competent and vnderstandinge of reason, & ought so to say it both in the morning & in the eveninge euery day deuoutly, for it is of right great deuotion. Therefore a good Chyldren as soone as he cometh from his

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his bed, and is arayd & clothed, and leth besyde his bedde or other where, and
 first blesseth hym with the sygne of the crosse, & then sayth. Credo in deum. Or
 I beleue in God the father almighty, as is aboue sayd. Then after the Water
 noster to God. And to our Ladye the Que Maria: & afterwarde recomaunde
 him to his good Angel in makynge prayer to him sayinge. My good Angel I
 require thee to kepe me and gouerne me. In lyke wise whē he goeth to rest at
 nyght. And so at the least twyle in the day, at the morow and in the euening.
 Fourthly in the boke of Jesu is the .x. commaundements of the law, that
 God gaue to Moyses on the mount of Synay, for to preche and teache to the
 people. Capitulo. xii.



One God onely thou shalt
 loue & worship perfectly.
 God in vayne thou shalt not
 swere, nor by y he made truly
 The sondays thou shalt keep.
 in seruinge God deuoutly.
 Father & mother thou shalt ho-
 nour and shalt lyue longly.
 Manslayer thou shalt not be, in
 dede, ne wyllyngly.
 Lecherous thou shalt not be, of
 thy body he consentynge.
 So mane goods thou shalt not
 steale nor withholdsteale.
 False wytnesse thou shalt not
 here, in any wyse sayynge.
 The worke of the fleshe desyre
 not, but in marriage onely.
 The goodes of other comest not
 to haue them vniustly.



Fourthly the said commaundements ought to be obserued & accom-
 plished vpon payne of everlasting dampnation of body and soule
 of the y haue the blage of reason, for without the knowledge of
 them conuenabyle we may not escheue & see the synnes, nor haue
 knowledge of them, nor confesse vs becrably of our synnes, wher-
 fore the ignorance of them comen by desyre affection, or other malice excludeth
 not them y know them not, but accuseth & condemneth them, & therefore our
 lord comaundeth them to be had in meditation in theyr houses & without, in sle-
 pyng & in wakynge & in all workes. And thus we beholden & bounde to kepe
 them, so that he which neuer hard speke of them, & thinketh not to do rustlye
 tressas in one only wyllyngly, & dyeth sone after, he shoulde be dampned per-
 rably. By this it appereth that ignorance of the commaundements is per-
 lous, wherfore eche man & woman study for to know them & tene them such
 as thou must geue & rekenynge for, as your chyldren, seruauntes, and other.

Holpe

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him, also the commaundements of the lawe, and of the holy Church, whych enlygneth vs what we should do, and what we should not do, and all things belonging to the same. Also if we be in the grace of our Lorde or not. And howe be it that we may not knowe it certainly, neuerthelesse we maye haue some coniectures, which be good to knowe, and knoweledge of God. Also knoweledge of him selfe, by the whiche thinges we may come to the true loue and charitie of God, to accomplyshe his commaundementes and meteynt in the realme of heauen, wherin we shall lyue perdurably. Of the thre first is ynoughe sayde, that is to knowe the .xii. artycles of the fayth, in the whiche lyeth our fayth and beleefe, and the thinges that we ought to demaunde of God, be conteyned in the Vater noster, wherin our hope lyeth. Also the tenn commaundementes of the lawe, and of holye Churche, where as Charitie is shewed in such as kepe them, by probacion of the loue of Godde, and do his commaundements and good workes. Nowe will we speake of the other .iiii. And firste of the vocation in the which we be, whiche is the fourth thinge that eche man ought to knowe. Eche man ought to knowe his vocation, and the thinges belongynge to the same be iuste and honest for his healt and rest of hys conscience. A good Shepheard ought to knowe the arte of shepe keepynge, and to gouerne shepe, and leade them into pastures, and to heale them when they be syke, and shere them in season, to the intent that throughte his defaulte no damage come to his maister. In likewise he that labouryth the towe, to knowe what grounde were good for every manner of grayne, and ought to tyll the earth, and when tyme is to sow, weede, reape and threshe so that his mayster may haue no damage by hym. Semblably a Surgyon ought to knowe howe to comforte and heale such folkes that be hurt, that geue no withoute hydinge of hys arte or Surgety. Consequently a marchaunt ought to knowe the discrecion of hys merchandys to other with no more fraude then he would hym selfe shoulde haue. Also an Advocate or a Proctour ought to knowe the byghes and customes of places, that by there fault Justice be not permitted. A Judge also ought to knowe (bothe the parties heard) who hath right and who hath wrong, and iudge equally after true Justice. Also a Prye or a Religious man ought to knowe the orders and kepe them, and about all thinge ought to knowe the lawe of God, and teache them, but the ignorant. And thus of all other vocacions. For all them it hat knowe of their vocacion be not worthy to be, and lyue in perill of their soules for theys ignorance. Wherfore that all men ought to knowe, firste they haue discrecion and understandinge, to knowe if they be in the grace of God or not. And howe be it that is verye difficile, for God only knoweth it, neuerthelesse we may haue coniectures by the which we maye knowe, and sufficient for Shepherdes and theyr people to knowe, if they be in the grace of the Lorde, and if they haue coniectures to be in it, then theyr ought not to repente thesinges tyll theyr ought to humblye praye for grace, and to kepe hym selfe that makech sumers to be in medytation and

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and none other. Principally we ought to know this science when we will receive the body of Jesu Christe. For who that receiveth his grace and goodnes receiveth his saluation, and who that receiveth him other wyse. receiveth everlasting dampnation, of the whyche thinge every man is iudge in hym selfe of his owne conscience, and none other. The coniectures whereby we may knowe if that we be in the grace of God or not. The fyrste coniecture is when we do trauail for to cleanse our conscience of our soules by penance as much as if we laboured to get some greate good, that we be not culpable of any deadly sinne done, or in will to do, nor in any sentence, then it is good coniecturing to be in the grace of God. The seconde coniecture that sheweth in lyke wyse to be in the grace of God, is when we be more prompt and readye to good, obseruing and keeping the commaundementes of Godde, and doe all good workes that we should haue accustomed. The thirde coniecture is when we heare gladly the worde of God, as sermons and good counsailes for our saluation. The fourth, when we be sorry and contrite at our hart to haue committed and done any sinne. The fift is when with good purpose and wyll of our selues we perseuer to kepe vs from sinne in tyme to come. These coniectures be they wherby Shepherds and lay people know if they be in his grace or not, as muche as in them is possible, to knowe. The sixt thinge that every man ought to know is God, for all men ought to knowe God, for to accomplish his wil and commaundement by the which he would be loued with all thy harte, with all thy soule, and with all the force that we haue, whyche we may not do, if we know him not, then who that would loue Godde, ought to knowe him, and the more that they know him, the more they loue him, wherefore hereafter shall be saide howe. Sheperdes and simple people doth knowe hym. Shepherdes and simple people for to haue knowledge of God of their possibilitie consideringe thre thinges. The firste is, that they consider the ryght great riches of God, his puissance, his soueraygne dignitie, his soueraygne noblenesse, his soueraygne foy and blyss. The seconde is for they consider the right noble, ryght great and maruelous operations and workes of our Lorde God. And the thirde consideration is, for they consider the innumerable benefites that they haue receiued of God, and that continually every day they receaue of him, and by these considerations they come to his cognysance and knowledge. Fyrt to knowe God, Shepherdes and lay people considereth his great riches, plentiful abundance of the goodnes that he hath, for all the treasures and riches of heauen and of the earth be his, and all goodnesse he hath made, of the which he is founteyne, creatour, and master, and distributeth them largely vnto every creature, and he hath no neede of any other. wherefore it becometh to say, that he is right rich. Secondly he is right puissant, for by his greates puissance he hath made heauen, earth, and the sea, with all thinges conteyning vnto them, and might vndo them, if that it were his will, vnto the which puissance all other be subiect, and trembleth before hym

The Shepherdes Kalender.

him for his greate excellency. And who that woulde consider euery worke of God should finde inough to maruaill on. By the firste of these considerations God is knowne to be right rich, by giftes that he geueth to his friendes, and by the seconde he is knowen right puissaunt for to venge him on his enemies. Thirde he is soueraignely worthy, for all the things of heauen and of earth oweth him honour and reuerence, as to their Creatour and hym that made them, as we see chidzen honour father and mother of whom they be descended by a generation, and all thinges be descended of God by a creation, to whome ought to be giuen great reuerence, and he is so worthy. Fourthly he is soueraignely noble, for who that is soueraignely rich, puissaunt, and worthy, him behoueth to be soueraignely noble, but none other but God hath riches, puissaunce, and dignitie, as he hath, wherfore of such nobles ought to be sayde that he is right noble. Fifthly he hath soueraigne ioy, for he that is riche, puissaunte, worthy and right noble, is not without soueraigne ioy, and this ioy is full of all goodnes, and ought to be our felicitie, to the which we haue to come. That is to knowe and see God in his soueraigne ioy and gladnes, for to haue with him eternal ioy that euer shall dure. And this is the first consideration of God that Shepherdes and other simple people ought to haue. Secondly for to knowe God considering his great noblenesse & maruelous workes the bountie and the beauty of the things that he hath made, for it is commonly sayd. One may knowe the workman by his worke. Knowledge we then the worke of God, and knowledge we that his beautie and bountie shineth in the operations that he hath made, which if they be sayre and good, the workman that hath made them must nedes be faire and good without comparison more then any thinge that he hath made. Be it considered of the heauens and the thinges therein set, what noble and marueylous worke howe may one consider their excellencie and bountie. Be it considered also as we may of the earth the right noble and marueylous workes of God, the golde, the siluer, and all maner of metalles, and precious stones in it, the frutes that it beareth, the trees, the beastes that it sustenteth, and of the bountie that it nourisheth. Be it in like wise considered of the Sea, the riuers, and the fishe nourished in them. The wether, the elements, the ayre, the windes, and the Birdes that flyeth in them, and all the blage and seruyce of man. And consider the worke man that of his puissaunce hath all made, and by his sapience hath righte well ordered his workes, and gouerneth them by his great bountie, and by this maner we may knowe God, as Shepherdes and simple folkes in considering his workes. Thirde for to knowe God, consider the great benefites that we receaue daily of him, whiche may not be numbred for their greate multitude, nor spoken of for their noblenesse and dignitie. Al be it in their hartes be vs. principally noted for the which an other Shepheard geuinge prayles to God, sayde in this maner. Lorde God I knowe that thou haste endued me with thy infinite benefites by thy greate bountie. first the benefite of my creation

The Shepheards Kalender.

ation, by the whiche thou made me a reasonable man vnto thy Image and similitude, geuyng me body and soule, and rayment for to clothe me. **Lozde** thou haste geuen me my wittes of nature, vnderstandinge for to gouerne my lyfe, my health my beauty, my strength, and my science for to get my lyuynge honestly. I yelde to thee graces and greate thanks. **Secoudly Lozde** I know the goodnes of my redemption, how by thy misericordious pittie thou bought me dearly by the affliction of thy moste precious bloude, paynes, and tozments, that for me thou hast suffered, and finally endured death, thou hast geuen me thy bodye, thy soule, and thy lyfe, for to kepe me from dampnation, wherefore humbly I yelde to thee graces and greate thanks. **Thirde** **Lozde** I know the goodnes of my vocation, how of thy greate grace thou hast called me againe, for to enheryte thy eternall benediction, and also thou haste geuen vnto me sayth and knowledg of thine owne selfe, as baptisme, and all other sacraments, that none entendment may comprize their noblenesse, dignitie, and that so many times hath pardoned me of my finnes. **Lozde** I knowe that this is to me a singuler gift that thou hast not geuen to them which haue no knowledg of the, wherof I am moze beholding and humbly bound, I yelde thee graces and thanks. **Fourthly Lozde** I knowledg that thou hast geuen me this world and the things that be therein made for my seruice and ble, the office, the benefite, and the dignitie in the which I am, for I beare your similitude and Image which is reputed right worthy and noble wherof humbly I yelde to thee graces and thanks. **Fyftly Lozde** thou hast geuen me the Skie and his faire ornaments, the Sunne, the Moone, and the Starres, that the daye and night serueth me, geuyng brightnesse and light without to be recompensed of me, wherof I yelde to thee graces and thanks. **Sixtly Lozde** I knowledg that thou hast made Paradyse ready for to geue me, where I shall lyue with thee in ioyes without ende, if I doe thy will, and keepe thy commaundementes, and also I knowledg thy other infinite goodnes eche day to me doone by thy bountie, the which enliueth me to knowe my God, my Saviour, and Redemer, wherfore I humbly giue thanks to thee. By these considerations Shepherds and simple people contempleth the bountie of God, and the benefytes that they receaue of hym, And knowe we hym, and be we not in great knowledg of his benefytes in yeldinge thanks and praylyngs to hym, and recompence of your gooddes in geuyng to pooze folkes for his sake, for Ingratitude is a villayne linne that much displeaseth God. The vii. and the laste thyng, that eche man ought to knowe, that is to knowe hym selfe, for it is the best meane for to come vnto the knowledg of God, and for to make his saluation, so to knowe hym selfe fyrst. Diuers folke knowe many thyngs that know not them selfe, to whome should profite moze to knowe them selfe, then all things in the world. They that knowe the things of the worlde louch them, seeketh them, and kepeth them and knowe not, ne loue not, ne prayse not, ne kepeth not God in likewise, for they knowe hym not what profiteth man to win all the world, & leaue hym selfe to be damned.

Better

Better it were for him to leese all the worlde, if it were his, if he knewe him selfe to be saued. Shepheardes say that the needfull begininge of his saluation is to knowe him selfe, and contrarywise ignorance of him selfe is the beginning of dampnation, and of all euill that may befall vnto him.

A question of a master Shepherde to a simple Shephearde to wete how he knewe hym selfe and he sayd. Shepherde tell me howe thou knowest thy selfe what arte thou, answere to me? And he sayde, I knowe my selfe, for I am a Christian man a Shepherde, what to be a Shepherde? And he answered vnto that, thou askest what man is. I say that man is a substance composed of body and soule. The body is mortall and made of earth as beastes be, but the soule is made of spirituell matter as Angels be immortall. My body is come of abhominable sinne, and as a sacke full of durte and filth, and meate for wormes, my begininge was byle, my lyfe is payne, labour, feare, and in subiection to death and my end shalbe woofull, but my soule is created of god noble and woorthely to his owne image and semblaunce after the Angels, the moste fayrest and perfite of all creatures, by baptisme and by faith is made his daughter, his spouse, her heire of his realme, that is Paradise, and for her noblenesse and dignitie ought to be a Lady, and my body as seruant ought to obey her, for reason hath ordeyned and will that it be so: and who that dooth other wise, and preferreth his body before his soule, leseth the blage of reason: and maketh him selfe semblable vnto beastes, discendinge from noble dignitie into myserable seruitude of sensuallitie, by the which it is gouerned, so that I knowe my selfe man. As to the second, he demaundeth what thinge it is to be a Christian man? I answered in mine vnderstanding, that to be a Christian man, is to be baptised or Christened, and folow Iesus Christ, of whom we be sayde Christians, for to be baptised, and not to folow him, or to folow him and not to be baptised, sauech not man, and therefore when we receaue baptisme, we renounce the deuill and all his pompes, and we make promise for to folow Iesus Christe, when we say (we will be baptised.) And who that kepeth this promise hath the very name of a Christian man. And who that kepeth it not, is a sinner and a lyer to God, and seruante to the deuill, and is no more Christian then a deade man, or a paintinge on a wall, we say that is a man. Here demaundeth the master Shepherde in howe manye thinges the Christian man ought to folow Iesus Christe, for to accomplishe the promise of Baptisme? The simple Shepherde answered. I say in three thinges. The firste is cleanness of conscience, for there is no thinge more pleasaunt to God then a cleane conscience, and it will be made cleane in two maners, one is by baptisme when we receaue it, and the other by penitence, that is contricion of hart, confession of mouth, satisfaction of woordes, and then when we be cleane we be pleasaunt to Iesus Christe, which with the water of his mercy cleaseth the sinners that doth penance, and maketh them saye. The seconde thinge in which we ought to folow Iesu Christ, is humilitie, at the example of him.

The Shepheards Kalender.

Lord of all the worlde, whiche humbled him to take our humanitie, and became mortall that was immortal, lyue in pouertie with vs, beare oppozied paynes, and finally suffer to be crucified. Thus the Christian man enlunge hym ought to merke him selfe. The thirde thinge is to holde and loue trueth, and specially thre truthe. The firste truthe is to knowe our selfe, for we be mortall and sinnefull, and who that dyeth in sinne shalbe damned, & this truthe withholdeth sinne, and exhorteth the sinner to do penance and amende. The seconde truthe is of tempozall goodes, for they be tranlitozyp and must be leste and this truthe dyspayleth them to desire the heauenly goodes that be eternal. The thirde truthe is of God, which is the lope that all Christian men ought to desire, and this truthe draweth the Christian man to loue, and induceth him to do good workes for to meryte the loyes of Paradyse. The fourth thinge wherin euery man ought to folowe Jesu Christe, is pacyence in aduersitie, and in the spiritz of lye by penance, confirminge of oure selves in the state of Jesu Christe, of whome the lye was all in paine and pouertie which he endured for vs. The fyfth is in compassion of the pooze, to the example of Jesu Christe, that by his mercy healed the pooze of all cozpozall infirmitie, and the sinners of all ghostly sicknes, and we by compassion oughte to geue our goodes to pooze folke, and comfort them bodely and gostly. The syxt thing wherin the Christian man ought to folowe Jesu Christe, is doloure, deuotion, charitie, in contemplacion of the mysteries of his natiuite, of his death and passion, of his resurrection, of his ascension, and of his aduaucing to the iudgemente, that of tymes ought to be at our harte by holy medytacions. And as to the last, what thing a Shepheard is. I say that it is the knowlege of my vocation, as eche hath his, as afoze is sayd, and also to knowe the transgressions of all these forsayde thynges, howe manye tymes in eche we haue transgressed, for many tymes we haue offended God, and who that taketh heed shal finde omissions and offences without number, the which knowen. we ought to doubt and eschew, and do penance. And thus it is as I knowe man is Christen and Shepheard.

The ballade of a wyse man. Capitulo.xb.



I knowe that God hath tourned me
And made me to his lykenesse
I knowe that he hath geuen to me truly
Soule and body, witte and knowlege ywysse
I know that by rightwile true balaunce
After my deedes iudged shall I be
I knowe much, but I wote not the variaunce
To vnderstande wherof commeth my folly.

I knowe

The Shepheardes Kalender.



I knowe full well that I shall dye
 And yet my life amende not I
 I knowe in what pouertie
 Borne a childe this earth about
 I knowe that God hath lence to me
 Abundance of goodes to my behooue
 I knowe that riches can me not saue
 And with me I shall beere none away
 I knowe the more good that I haue
 The lother I shall be to dye
 I knowe all this faithfully
 And yet my lyfe amende not I
 I knowe that I haue passed
 Greate parte of my dayes with ioy and pleasure
 I knowe that I haue gathered
 Synnes, and also do little penance
 I knowe that by ignoraunce
 To excuse me there is no arte
 I knowe that one shall be
 When my soule shall departe
 That I that wishe that I had mended me
 I knowe there is no remedy
 And therfore my lyfe amende will I.

Here follooweth the ballade of the woman Shep-
 herde, the which ballade is very necessary
 and profitable to looke vpon.
 Capitulo. xvi.



I A considering my poore humanitie
 About the earth borne with great weeping
 I consider my fragilitie
 My harte is ouerprest with sinning
 I consider death will come betely
 To take my lyfe, but the houre wot not I
 I consider the deuill dooth watch me
 The worlde and the fleshe on me warreth straitly
 I consider that mine enemies they be thre
 That would deliuer me from death to death
 I consider the many tribulations
 Of this worlde, whereof the life is not cleane

I consy-

The Sheepheards Kalender.



I conyder an hundred thousand passions
 That we poore creatures daily fall in
 I conyder the longer I lyue the worse I am
 wherfore my conscience cryeth out on me
 I conyder so, yf I some be damned as the booke saith
 which shall euer be deliuered from death to death
 I conyder that wormes that eate me
 My forsootfull body, this is credible
 I conyder that sinners shall be
 At the iudgement of God most dreadable:
 O Iesu Christ above all thinge most delectable
 Haue mercy on me at the dreadfull day
 That shall be so maruelous and doutable
 wherby my poore soule greatly dooth fray
 In you that I put my trust and sayth
 To saue me that I go not from death to death

The songe of death to all Christen people. Cap. xlii.

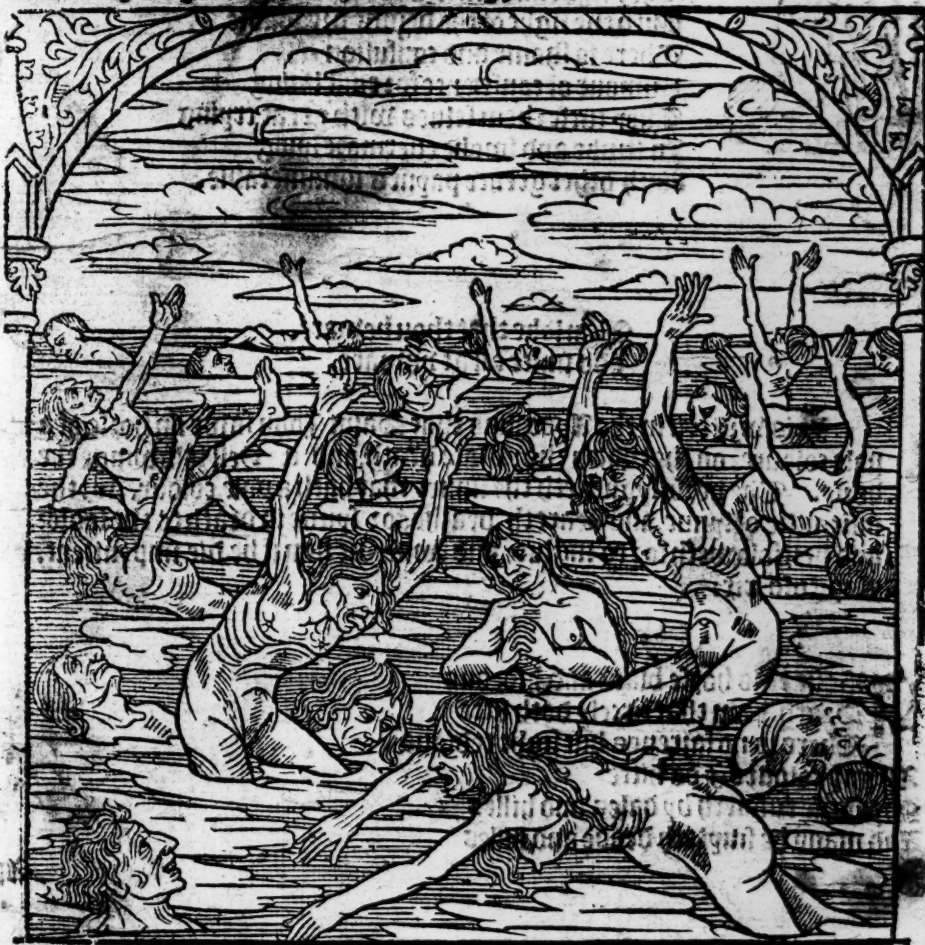


Though my picture be not to your pleasure
 And if ye thinke that it be dredeable

Take

The Sheepheardes Kalender.

Break thy wedlocke and spare not
And to deceaue other by falsehode care not
The goodes of other thou shalt holde falsly
And yeilde it no more though they swaie curtesly
Company often with women and tempte them to sinne
Desire thy neighbours wife and his goodes to be thine
Do thus hardely and care not therfore
And thou shalt dwell with me in hell evermore
Thou shalt lie in frost and fyre with sicenes and hunger
And in a thousand perces thou shalt be torne a sunder
Yet thou shalt dye ever and neuer be deade
Thy meate shall be todes and thy drinke boyling leade
Take no thought for the blud that God for thee shed
And to my kingdome thou shalt be straight led.



The Sheepearde's Kalender.

Here foloweth the rewarde of them that kepeth these
commaundements aforesayde.



Hell is great mourning
Greate trouble of crying
Oz thunder and noyses roaring
With great plenty of wilde fier
Beating with great strokes like gunnes
With greate frost and water running
And after that a bitter winde comes
Which goeth through the soules with yre
There is both thirst and hunger
fiendes with hookes pulleth their flesh
They fight and curse, and eche other rebemes
with the sight of the deuils dreadable
There is shame and confusion
Rumour of conscience for euill liuing
They curse them selues with great crying
In stinke and smoke euermore lying
With other greate paynes innumerable.

Man loke that thou beware.
I do smite all at vnware.

It is wrytten in the Apocalips that Saint John sawe an hourse of a
pale colour, on the which hourse sate death, and a Hell folowinge the
hourse. The hourse signifieth the sinner that hath a pale colour, for the
infirmite of synne, and beareth deathe, for synne is deathe to the soule;
and hell foloweth for to inglut and swalowe him if he die impenitent.
Capitulo. xix:

Aboue this hourse black and hideous
Death I am that fiercely doth sitte
There is no fairenes but sight tedious
All gay colours I do hitte
My hourse runneth by dales and hilles
And many he smyteth deade and hilles

The Shepherds Kalender on T



In my trappe take some by every way
 By prayer and by good works
 Who will not strive one all the day
 Before the shepherds must. **Item** the shepherds
 I leave all to my mortal sinne
 And of my life I take the shepherds and
 Well knoweth well my killing
 I sleep and but wake and wake
 It followeth the shepherds running
 With my shepherds I live and die
 A greater number it hath of the
 Paradise hath not the shepherds part
 Grant the tenth part to my shepherds
 I make many to fight at the shepherds
 Beware for I give no warning
 Come at once when I do knock at the
 For if thy shepherds be not sure of rearing
 Thou shalt be to hell body and all



Hereafter followeth how every estate shoulde order
 them in their degree. **Capitulum. xx.**





Of a kinge
He is the might of a kings maiestie
On foure pillers groundeth his gouernance
The first do right, iustice and equitie
To poore and rich both in a balancer
Then his regall might shall further and aduance
He to be liberrall with force and humanitie
And after victory haue mercy and pittie.

Of a Byshop
O ye halfe Gods shourting in poudence
Ye Bishops with your deuoute pastoralitie
Teach the people with deliuered conscience
Anoynt your flock with Chyres diuinitie
Feede the poore people with hospitalitie
Be meeke and chaste in this militant church
Do first your selfe well example of your wyrch

Of knyghtes
O ye knyghtes resulgent in fortitude
With labour and trauell to get lose nobly
Fight for the poore, commons that be poore and rude
And if neede be for the church thou dis
Loue truth, hate wrong and villany
Appease the people by thy magnificence
And vnto women be a shield of defence.

Of Iudges
O ye Iudges gouerning the lawe
Let not your handes be anoynted with meede
Saue all true men, rebels hang and drawe
To auoyde fauour, let righte oulnes procede
For a good name is better then riches in deede
Some saye that lawes truth is layde a downe
And therefore loue and charitie is out of towne.

Of Marchants
O ye Marchants that neuer say ho
Of lucrous winning, ye haue great pleasure
Let conscience guide you where euer ye go
Vnto all men geue you wright and measure
Discreue no man, of fals hood take no cure
Swere none other people to beguile
All slepyght and blasp from you exile.

The Shepheards Kalender.

Of Maisters.

O ye maysters and householders all
That haue seruants vnder your cure
Put them to labour what soeuer befall
And let the yonge folke of awei be in bye
After their age entreate eche creature
Seruantes wages pay ye well and euen
If ye do not, it cryeth vengeance to heauen.

Of all Women.

O ye Women, of the maner degree
To your Husbandes, be neuer disobedient
Desire not aboue them the soueraintie
For then ye do as Lucifer did incontinent
That would be aboue the hye God omnipotent
Shamefastnes, drede, cleannesse and chastitie
Of very right all these in Womanhed should be.

The generalitie.

Go home ye persons and couch not in court
Go teach Christs seruantes & kepe thy owne labour
Thou nigarde sowe out thy hozde
In household, and be none extorcioner
Monke pray, preach frier, Marchant go neer & farre
Dreade God, kepe his law, and honour your king
And your rewarde shall ye haue at your ending.



Thus endeth the estate and order of every degree.

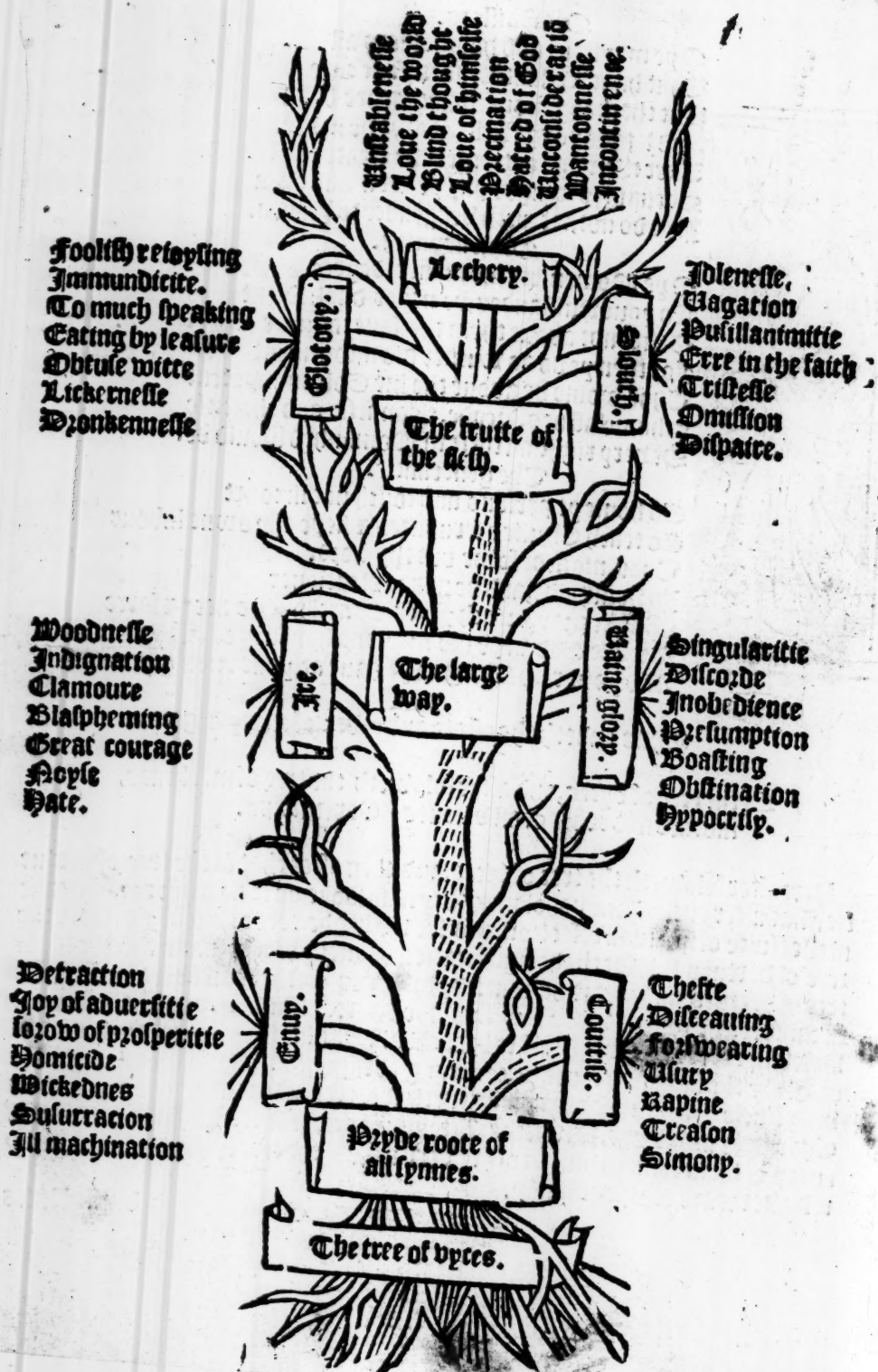
Of the tree of vices, and after foloweth the tree of meekenes,
mother and roote of all vertues. Capitulo. xii.

Hereafter foloweth the tree of vices, and then after that is the tree of vertue
set, that after every sinne beholding, they may looke on it as a mirro, and take
of the fruite of spirituall refection, and fle the deade tree of vices. For after the
tree of vertues foloweth the signification of every vertue named in the sayde
tree of vertues, and first is humilitie or mekenes, mother of all vertues, & roote
of the tree, the whych when it is fledasse the tree standeth byright, and if it
fayle, the tree falleth with all his branches. Humilitie is a voluntary inclinaci-
on, of the thought and courage, comming of the knowldege of God, and it hath
vii. principall branches that constitueth the tree of vertues, and they be these
Charitie, faith, Hope, Prudence, Attemperance, Justice, and Force, and out of
euery of them cometh diuers other vertues, as the tree sheweth, and is decla-
red afterward compendiously.

H. i.

Unfables

The Sheepeheards Kalender.



The Shepherds Kalender.

Contemplation
Joye
Honesty
Confession
Patience
Compassion
Longanimitie

Discretion,
Moderation
Caciturnitie
Fasting
Sobernesse
Affliction
Dispraying

Felicite
Confidence
Collection

Religion
Cleanesse
Obedience
Chastite
Continence
Affection
Virginittie

Friend of God
Counsaile
Meditation
Intelligence
Prudence
Deliberation
Reason.



The tree of vertues.

Of Charitie.

Charitie is a right hye vertue aboue all other, and is an ardaunt desyre, well ordered to loue God and his neighbour, and these be the branches, grace, peace, pytie, sweetenesse, mercy, indulgence, compassion, benignitie, and con corde. Grace is by the which is merced an effectuall scrupce of beneuolence amongst friends, from one friende to another. Peace is tranquillite and rest, well ordered of the courages of them that be con corde. Pytie is affection and desyre to succoure and helpe eche one, and consisteth of sweetenesse and grace, of beinge thought and courage that shall be. Sweetenesse is by the which tranquillite and rest of courage of friends is merced and honest by none impudye, ne by any point of dishonestie. Indulgence is a pitiful vertue and equall donation to all, which inclination of compassionate courage in them that lusteine affliction. Indulgence is remission of the euil doing of other, by the consideration of him selfe, that he hath offended dyuers, to haue remission of God for their offences that he hath done. Compassion is a vertue the which engendreth an affection or con dolent courage for the doleure and affliction that he seeth in his neyghboure. Benignitie is an ardaunt regard of courage, and diligence from one friende to another, with a resplendyng bountie and sweetenesse of good manners that one hath. Con corde is a vertue that consisteth of couenants of cour ges con corde, and is a right hye style, in such way that they abyde un ted and con corde, without duplicite or unlabellenesse of thoughts or courage.

Fyth is a vertue by the which knowledge of possible thinges, hauing his thoughte in holy stupinge, for to come to the beliefe of thinges that are not, and these be the branches. Relygion, Cleauesse, Chastite, Continence, Virginitie, and Affection. Relygion is by the which ben exercised and done the a uine scrupce, and by his sayntes with great reuerence. Chastite is diligence the which is done in doner ceremony and sweetley. Cleauesse or virginitie is by the which a woman pure kept, as well in body as in soule, for the regarde of God, and the lone of ease of God. Obedience is a volun tary and free submission and renouncing of his owne will by the which Chastite is the chastite and the honeste habitude of all the body, by the which heate and furiosite of byes is doctored and golden subjectes. Continence is by a moderation of counsell taken of one friende to another. Affection is effusion of



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of pittifull loue to his neighbour. Comminge of a reioysinge concealed of good sayth in that they loue. Liberalitie is a vertue by the which the lyberall courag not kept by any maner of couetise, for doinge plenteous largition of his goodes without excelle, but moderately to them that haue neede.

Of Hope.



Hope is a moyunge of courage, abyding stedfastly to take, and haue the thynges that a man appeteteth and desy- reth, of the which the branches byn Contemplacion, Joye, Honestie, Confession, Pacience, Compuncti- on, and Longanimitie. Contemplacion is the death and destruc- tion of carnall affections, by an interieur reioysinge of thought, eleuate to compryse hye thynges. Joye is iocun- ditie Spirituall commyng of the contemptment of the thynges present and worldly. Honestie is a shame by the which a man peeldeth himself humble toward every man of the which cometh a laudable profit, with faire custome and honesty. Confession is by the which the secreete sicknesse of the soule is reuelate and shewd vnto the confessor to the praysing of God, with hope to haue mercy. Pacience is will, and insuperable suf- ferance of aduersary and contrary thynges for hope of eternall glory that we de- sire to haue. Compuncti- on is a dolour of greate value, sighing for feare of the compuncti- on diuine, or for loue of the payment that we abide. Longanimitie is insatigable will to accomplish the holy and iust desires that a man hath in his thought.

Of Prudence.



Prudence is diligent keeping of himselfe with dyscreet prouidence, to knowe and dyscerne which is good, and which is bad, and the branches are these. Feare of God, Counsell, Memozy, Intelly- gence, Prouidence, and Deliberation. Feare of God is a diligent keepinge, that wakeneth on a man by sayth, and good manners of the diuine commandements. Counsell is a subtyll regarde of thoughtes, that the causes of such thynges that a man would do, or that a man hath in gouernance, be well examyned and brought about. Memozye is a representati- on imaginatyfe by regarde of the thought of thynges preterities and passed that a man hath seene and done, or heard recounted and tolde. In- telligence is for to dyspose by viuacitie reasonable, or evidently the state of the tyme present, or of the thynges that byn now. Prouidence is by the which

H.iii.

a man

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a man gathereth in hym the aduenement of the thinges to come, by prudent subtiltie and regarde of the thinges passed. Delibetation is a consideration replenished of maturitie and esporaunce tofore the beginning of luydinges as one hath delibered and purposed to doo or make.

Of Attēperaunce.



Attēperaunce is a stedfast and a dyscrete domynation of reason agaynst the inpytious mouinges of the courage in thinges illycitic and vnlawefull, and these be his bzaunches. Discretion, Moralitie, Taciturnitie, fasting, Sobernesse, Affliction, and Dispraying of the world. Dyscretion is a reason prouided and assured, and moderate of the humayne mouinges, to iudge and dyscerne the cause of all thynge. Moralitie is to be tempered and ruled iustly and sweetely, by the maners of them with wchome they be conuersaunt, keepyng alwayes the vertue of nature. Taciturnitie is to attēpre hym selfe of inutyle and dyshoneſt wordes, of the whych vertue cometh a frutesfull reste vnto hym that so hym selfe modereth. Fasting is a vertue of dyscrete abstynence, the whiche a man kepeth, ordeyned to wake and kepe the sanctified thyngeſ interiores. Sobernesse is a vertue pure and immaculate. Attēperaunce of the one partie and of the other of man, that is of the body and soule. Affliction of body is it by the whiche the seedes of the wanton wilfull thoughtes, by dyscrete chastisings be oppressed. Disprayinge of the worlde is amorous loue, that a man or a woman hath to the spirituall thinges commyng, and haupyng no regarde to the caduke thinges and tranſy- tories of this worlde.

Of Iustyce.



Iustyce is a vertue wherby grace of communite is vphol- den, and the dignite of euery person is obserued and theire owne yeldeb, and the bzaunches be these. Lawe, Streight- nesse, Equitie, Correction, Obseruaunce, Iudgement, and Veritie. Lawe is by the whiche all lawfull thinges be com- maunded to be doon, and to defende all thing that ought not to be done. Streightnes is by the whiche inuolike vengeance is prohibyte, and streightly is executed iustyce to the trans- gressours that haue offended. Equitie is a right worthy retribucion of mēys to the balance of iustyce right wisely and iustly thought. Correction is for to inhabyte and defende by the hydle of reason all errours, if any be accustomed for to do any euill. Obseruaunce of sweatynge is a Iustyce to constrayne any noysible

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noysible transgression of lawe or customes prouulged to the people. Judgement is by the which after the merites or demerites of any persons hearde, is that he haue torment or suffer death for his euill doinge or guerdon and reward for his benefites. Veritie is that by the which any saynges or doings be recited or shewed by approuable reason without to adiust, dymnyshe, or to make it any otherwise then it is.

Of Force.



Force or for to haue a sure and stedfast courage amonge the aduersities of labours and perills that may happen to come, or in to the with a person may fal. And the branches be these. Magnificence, Confidence, Collerance, Rest, Stableness, Perseuerance & Reason. Magnificence is a toyous clerenesse of courage, administering thinges laudable and magnificientall, that is to say, hye or greate. Confidence is to aret and hold strongly his thought and his courage, by vnmouable constance among such thinges as he aduers and contrary. Collerance is cotidianly or daily suffering and bearing the strainge improbites and molesties, that is to say, persecutions, obprobries, and iniuries that other folke doth. Rest is a vertue by the which a likernesse is geuen vnto the thought of contemptment of the vnstableness of transitory thinges and worldly vanities. Stableness is for to haue the thought or courage stedfast and sure without casting it on diuers thinges by any varyng or changing of time or places. Perseuerance is a vertue that establiseth and confirmeth the courage by a perfection of vertues that is in a man, and be perfite by force of longanimitie. Reason is a vertue by the which a man commaundeth to do such thinges as be conceyled and deluyered for to come to the ende, which a man knoweth to be good and byle to be done and had.

Here endeth the floure of vertues, and how they be named
and signified in the tree figured,



Howe Sheperdes by calculation and speculation know the. xii. signes in
their course reygnyng and domynng on the. xii. parts of mans body,
and which be good for letting of blud, and which be indifferent
or euill for the same. Capitulo. xii.

H. iiii.

Some

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Some Sheepards say that a man is a little worlde by him selfe, for the likenesses and similitudes that he hath of the greates worlde, which is the aggregation of the nyne skyes, foure elements, and all thinges in them conteyned. First a man hath such a likeness in the first mobile, that is the soueraigne skye, and principall parts of the great worlde. For like as in his first mobile the zodiacke is deuided in .xii. parts by the .xii. signes, so man is deuided in .xii. parts and holdeth of the signes, euery part of his signe as this figure sheweth. The signes be these. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. Of the which, three be of the nature of the fyre, that is Aries, Leo, and Sagittarius. And three of the nature of the ayre. Gemini, Libra, and Aquarius. And three of the nature of water, Cancer, Scorpio, and Pisces. And three of the nature of earth. Taurus, Virgo, and Capricornus. The first that is Aries, governeth the head and the face of man. Taurus the necke and the throte boill. Gemini the shoulders, the armes, and handes. Cancer the brest, sydes, mylke, and lightes. Leo the stomake, the hart, and the backe. Virgo the belly, and the entralles. Libra the nadd, the graines, and the parts vnder the brancie. Scorpio the priuie parties, the genytalles, bladder, and the foundement. Sagittarius the thighes only. Capricornus the knees only also. Aquarius the legs, and from the knees to the heeles and

andes. And Pisces hath the feete in his dominion.

A man ought not to make infection, ne touch with yron the member governed of any signe the day that the Moone is in it, for feare of the greates effusion of blud that mighte happen, ne in like wyse also when the Sunne is in it, for the daunger and perill that might ensue.

Hereafter followeth the nature of the .xii. signes.
Aries is good for bludde lettynge when the Moone is in it,
saue in the part that it domineth.

Aries

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The names of the places where the byrnes beate the wood by the letters in
in the margin at the beginning of the matter after the fourme of the picture.

A The byrne in the myddes of the forehed shoulde be letten blid for the ache
and peyne of the head, and for fevers lytarge, and for the megre and

B Above the two eares behinde is two byrnes, the which be letten blidde
for to give cleare vnderstanding, and bestue of the hearing, and for the
bryeth, and for doubt of mesely.

C In the temples byn two byrnes called the Arcites, for that they paine the
which ben letten blidde for to diminyshe and take away the grete repletion
and habundaunce of bludde that is in the brayne, that might hope the heade
and the eyes, and it is good agaynst the goute, airgryme, and woers of the
accidents that may cometh to the heade.

D Under the tounge byn two byrnes that ben letten blidde for a byrnes
named the Equanym, and agaynst the swellinge and apoplexie of the throte,
and agaynst the Equinewy, by the which a man myght be suddenly to the
faute of such bleeding.

E In the necke byn two byrnes called the Gyngyller, for that they haue the
coule and habundaunce of all the blud that gouerneth the body of man, and
principally the head, but they ought not to be letten blidde with out the counsaile
of the surgeo, and this bleedinge shoulde be with the byrnes of the
when it cometh principally of bludde.

F The byrne of the backe in the necke shoulde be letten blidde for a way humoure
of all blud that might hurt the charyte of the harte, and the apparence, and
it is good for the charyte of the harte, and that be the wounde by the which
a man myght be sodainly by the faute of such bleeding more than any other.

G The byrne of the bynde shoulde be letten blidde for the grete
heate of the body of man, and for the body of the harte, and this bleedinge
is profitable agaynst the yelowe axes, and apoplexie of the harte, and agaynst
the plume, and by the which a man myght be sodainly by the faute of such bleeding.

H The byrne of the bynde shoulde be letten blidde for the grete
that cometh in the stomach, and for the harte, and for the harte, and for the harte,
and for the harte, and for the harte, and for the harte, and for the harte, and for the harte,

I The byrne of the bynde shoulde be letten blidde for the grete
that cometh in the stomach, and for the harte, and for the harte, and for the harte,
and for the harte, and for the harte, and for the harte, and for the harte, and for the harte,

K In every foote there is a byrne of the which shoulde be letten blidde
for the grete, and for the harte, and for the harte, and for the harte, and for the harte,
and for the harte, and for the harte, and for the harte, and for the harte, and for the harte,

about

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aboute the graynes, and it profiteth much to women for to cause their mens
sexualitie to descende, and to cure the emoroydes, that cometh in the secrete
places, and such other like.

In the wex of the foote and the great toe is a bayne, the which is
letten bludde for diuers sicknesses and inconueniences, as the pestilence,
that taketh a person sodainly by the greates superaboundaunce of humours,
and this bleeding must be made within a natural day, that is to wit, within
xxiii. houres after that the sickness is taken of the pacient, and before the fe-
uer come on him, and this bleeding ought to be done after the cozpolence of the
pacient.

In the angles of the eye be two baynes, the which be let bludde for the
reuerse of the eye, or water that runneth continually, and for diuers other
sicknesses that may happen and come by ouer great habundance of humours
and bludde.

In the beyne of the ende of the nose is made a bleeding, the which is good
for a red pimpred face, as be red droppes, pustules, small skabbes, and other
infections of the hart that may come therein by the great repletion and habun-
dance of bludde and humours, and it availeth against popeled noses and other
semblable sicknesses.

In the mouth in the gummies be foure beynes, that it is to wit, two above
and two beneath, the which be let bludde for the chafinge and canker in the
mouth, and for tooth ache.

In the eene the hyppie and the rhymie is a beyne that is letten bloud to geue
amendment to them that haue an euill best.

In the arme be foure beynes, of the which the beyne of the heade is the
hyest, the second next is from the hart, the thirde is of the liuer, and the fourth
is from the mylte, otherwile called the low liuer beyne.

The beyne of the head taken in the arme, ought to bleed for to take away
the great repletion and habundance of blud that may annoy the head, the eene
or the bryne, and availeth greatly for transmutable heates, and swellings of
the throte, and in them that hath swollen faces and red, and to dyuers other
sicknesses that may fall by to great habundance of blud.

The beyne of the mylte, otherwile called the low beyne, should bleed
against all feuer tercians and quarteynes, and it ought to be made a large and
lowe beyne, forwode then in any other beyne, for feare of a synowe that it may ga-
ther, and for more inconuenience, for feare of a synowe that is under it, that is
called the lowe beyne.

In the hand be three beynes to wote of that above the thumb ought to bleed
to take away the greates heat of the hysage, and for the thick blud and humours
that be in the hand, the beyne euacutth more the other of the arme.

In the fygge the lytle fygge and the lesse fygge is lettinge of bludde that
availeth greatly against all feuer tercians & quarteynes, & against humes, and
diuers

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dyuers other lettenges that cometh to the pappes and to the mylke.

r In eche thighe is a veyne, of the which the bleeding auayleth agaynste the dolours and swellings of the genitours, and for to annoyde and dryue out of a mans body humours that be in the graynes.

y The veyne that is vnder the ancle of the fote without, named Sciatic, of the which the bleeding is much woorth agaynst the paines of the haunches, and for to make departe and issue diuers humours, which would assemble in the sayd place, and auayleth greatly to women for to restraine their mensruosity when they haue to greate habundance.

Thus endeth the Anotomy and flubothomy of the humayne bodyes, and howe one should vnderstand them.



Here before we haue sayde of the regarde of planets vpon the parties of man, and the deuision and number of the bones of mannes body, and now foloweth to know when any man is hole or sycke, or disposed in any wise to sicknesse. Wherfore three thinges bin, by the which Sheperdes knowe when a man is hole or sycke, or disposed to sicknesse. If he be hole to mantayne and keepe him, if he be sicke, to serch remedy to heale him. If he be disposed to sicknesse to keepe him that he fall not therein. And for to knowe eche of the sayde three things, the Sheperdes put diuers signes. Health properly temperance, accorde, and equalitie of the three equalities of man, which be hot, colde, dry, and moyste. The which when they be well tempered and equall, that one surmounte not the other, then the body of man is hole. But when they be vnequall and mis tempered, that one domineeth ouer another, then a man is sicke or disposed to sicknes, and they be the qualites that the bodies holdeth of the elementes, that they be made & composed of, that is to wyte of the fyre heate, of the water colde, of the ayre moyst, and of the earth dry. The which qualities, when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dieth, and the soule departeth.

Signes by the which Sheperdes knowe a man hole and well disposed in his body. Capitulo. xxb.

The firste sygne whereby Sheperdes knowe a man to be hole and well disposed in his body, is when he eateth and drinketh wel after the conuenance of the hunger and thirst, that he hath wythout makinge excuse. Also when he digesteth lightly, and when that that he hath eaten and dronke empelseth and greueth not his stomake. Also when he feeleth good saueur and appetite in that he eateth and drinketh. Also when he is hungry and thirsty at the houres that he ought to eat and drinke. Also when he reioyseth him

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him with mery folke : Also when they playe gladly any playe of recreation with fellowes of mery courage. Also when he playeth gladly in fieldes and woods to take the sweete ayre, and spoyle in Medowes by water sydes. Also when he eateth gladly & with good appetite, of butter, cheese, flayones, sheepe mylke, without leauing any thinge in his dyshe to sende to the almes house. And when he sleepeth well without rauiing, dreameing of his Marchandys. Also when he seeleth him light, and that he walketh well. Also when he swea- reth soone, and that seeleth yttle or nothing, Also when he is neyther to fatte ne to leane. Also when he hath good coloure in his face, and that his wittes ben all well disposed for to doo theyr operation, as his eyen for to see, his eares to heare, his nose to smell, &c. And thus we leaue of the conuenance of age, the disposition of the body, and also of the time. Of other sygnes I say nothing, but these be the most common, and that ought to suffice for sheepeheards to know the signes of healt.

Signes opposyte to the precedents, by the which Sheepeheards know when they or other been syck.

First when he may not well eate ne drinke, or that they haue none appetite to eate at dinner & supper, or when he fyndeth no sauour in that he eateth or drinketh, or that he is hungry and maye not eate, when his digestion is not good, or that it be to longe. Also when he goeth not to chamber moderately as he ought to do. Also when he is heauy and sad in ioyous compaynes, then sycknesse constraineth a man to be thoughtfull. Semblable when he may not slepe or take hys rest aright and at due hours, Also when his members bin heauy, as his heade, his legges, and his armes. And also when he may not walke easely and lightly, and that he sheweth not often, and his coloure is pale or yelow, or when his wittes, as his eyen, his eares, & the other do not kindly their operations. In likewise when he may not labour and trauel. Also when he forgetteth lightly that which of necessitie ought to be kept in memory, and when he spitteth often, or when his nose thilles aboundeth in superfluous humours. And when he is negligent in his woorkes, and when his fleshy is blowne or swollen in the bylage, in his legges, or his feete, or when his eyen be holowe in his heade. These ben the sygnes that signifyeth a man being in sicknesse, and who that hath mooste of the foresaid signes, most is sicke.

Other maner of signes almost semblable to them aboue sayd, and sheweth the replecion of euill humours for to be purged of them. Cap. xxvi.

Replecion of euill humours and dysposition of sykenesse, after the opini- on of Sheperdes, the which replecion is to knowe howe to purge the
layde

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of the humours that they engendre no sickness, and byn broken by the signes that foloweth. ¶ If it when a man hath ouer greater rednesse in the face in the handes, or in the nayles, haupnge also the brines full of bludde, or blede to much at the nose, or to often, or to haue payne in the foreheade. Also when the rates soundeth, & when the eyen watereth or be full of gumme, & haue the vnderstandinge troubled, & when the poulx beateth to faste and when the belly is longe resolute and lax, and when one hath the syght troubled, and eatinge also without appetyte. And all the other sygnes befoze sayd bin, by the which one may knowe the body euill dysposed and haue in it corrupte humours, superfluous and euill.

¶ Thus synneth of the sygnes, by the which Sheperdes know when they byn whole and well dysposed, and other sygnes opposyts, by the whiche they knowe when they bin sycke or euill disposed.

A deuision and regyme of tyme, of the which Sheperdes vseth
after that the season & tyme requyrez. Cap. xxvii.

Or to remedy the sykenesses and infirmities that a man hath, and to kepe hym from them that he doubteth to come. Sheperdes say that the time naturally chaungeth foure times in a yeer, and so they deuyde the yere in four quarters, that is ver, sommer, haruest, and wynter. And in eche of these quarters they gouerne them, as the seasons requyrez to theyr myndes, and the better it is for them. And as the season chaungeth, so chaunge they theyr maner of luyng and doyng, and say that chaungynge of tyme without takyng good hede, often engendreth infirmities, for that in one tyme behoueth not to vse some meates that byn good in an other tyme, as that vse in wynter is not all good in sommer, and so of the other seasons. And for to knowe the chaungynge of tyme after these sayd parties they consyder the course of the soune by the xii. sygnes, and say that every of the sayde.iiii. quarters and seasons dureth thre monethes, and that the soune passeth by thre sygnes. that is to wyte, in primetyme by Aries, Tries, and Taurus, and these be the monethes, february, Marche, and Aprill, that the earth and trees reioyseth and chargeth with greene leues and floures, that is a pleasure to beholde. In sommer by Gemini Cancer and Leo, and the monethes byn May, June and July, that the frutes of the Earth groweth and ryppeth. In haruest by Virgo, Libra, and Scorpio, and the monethes byn August, September and October, that the Earthe and trees dyschargeth frutes and leaues, and that tyme eche selleth and gathereth the frutes. In wynter by Sagittarius, Capricornus, and Aquarius, and the monethes byn Nouember, December & January, that the earth and trees ben as deade and vnclothed of leues, frutes, and of all greenenesse. After the which foure seasons Sheperdes deuileth the time that man may lye in foure

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ages as youth, strength, age, and decrepity, and been likened to foure seasons of the yere. That is to wyt, youth to pryme time, that is hot and moyst & as the herbs & trees of the earth groweth, so doth man in youth vnto xlv. yere grow of body, in strength, beautie, and vigoure. Force is lykened vnto sommer hot and dry, and the body of man is in his force and vigoure, and entrypteth vnto xlv. yere. Age is compared to the tyme of haruest, colde and drye that man leueth of growinge & febleth, and thinketh how to gather and spare for feare of defaute and neede when he cometh to stooping age, and dureth to lvi. yere. Decrepity is likened to the season of winter, cold & humyde by habundance of colde humours and defaute of naturall heate, in the which time man spendeth that which he had gathered and kept in the time passed, and if he haue spared nothing, he abydeeth pooze and naked as the earth and Trees and dureth vnto lxxii. yere or moze. Primetyme is hot and moyste, nature of ayre, and complexion of the sanguyne. Sommer is hot and drye, nature of fyre, and complexion of choleryke. Haruest is colde and drye, nature of earth, and complexion of the melancoly. Winter is colde and moyste, nature of water, complexion of the flumatyke. Wherby complexion is well proportioned it feeleth it selfe better disposed in the tyme semblable to it then it dooth in other tymes. But for that every man is not well complexioned, they ought to do as Shepheards doth, that is to take regyment to kepe them selfe after the seasons, and gouerneth them by theyr insygnementes and teachings, the which they vse in every quarter of the yere for to lyeve the longer, wyleper, and merely.

The regyment for primetyme, March, April, and May.

In primetyme Shepheardes kepe them selues metely well clothed, not about robdant over hot, as with hysse woolly, doublettes of fustian, and so of gownes of a meetely length cured, with lambe most commonly. In this tyme is good letting of blud to abyde the evyll humours that were gathered in the body the Wynter tyme. If syknesse happen in primetyme it is not of his nature, but proceedeth of the humours gathered in the winter passed. Primetyme is a temperate tyme to take medicines for them that bee stopp'd and full of thicke humours, to purge them. In this tyme they ought for to eate lyght meats that refresheth, as chickens, byddes with berde, grous, bozage, berdes, yolkes of egges, legges in mone thyme, roches, perches, pykrelles, and all scaled fysh. Drinke temperate wyne, bere or ale, so that they be not to stronge, ne over swete. For in this tyme all swete things ought not to be used, and a man ought to sleepe lode in the morning and not on the daye. The Shepheardes haue a generall reule or custome for all seasons, that adueth nycht agaynst all infirmities and sicknesse, that is, not to telerate, ne to faste, and neuer for to eate without hunger. Also they saye that all maner of fysh and fyre is best tosted then sodden, and if they ben sodden to

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byople the in on a greddyon, or on the coles, and they byn the moze hollommer
 The regement for the tyme of Sommer June, July, and August.

The shepards in sommet bin clothed with lycht gownes, and lynchle, their
 and bytes that they lye in bin linnen, for of all clothes it is the col-
 derst, they haue dooblettes of lise, of ley, or of canuas manerly made, and
 they eate lycht meates, as thiekis with bergyous, yonge hartes, cabutte let-
 tice, parcellayre melons, gourdes, coumbres, peres, plommes, and such lyche
 as are named aise. And also they eate of meates that refresheth. Also they
 eate litle and often, they drinke the yaste or dyne in the morninge or eue
 the sonne aryse, and go to supper or it discende, and they eate often of the about
 liche meates and lower for to gyue them an appetyte. They eate but litle
 liche meates, and refrayne them from scratching, they drinke ofte freshe water
 ladden with suger candy, and other refreshinge waters, and they do it alwaye
 wher they byn the day, lache onely at dinner and suppet tyme, and then they
 drinke freble grete wyne, or single beere, or small ale. Also they keepe them
 from ouer great trauelle, or ouer fadyng them selfe, for in this tyme, is nothynge
 moze greuous then chalyng. In this season they escheue the company of
 women, and they bathe them oft in colde water to allwage the heate of the y
 bodys enforced by labours. Alway they haue with them suger candy or
 the sugar, and byde wher they take litle and often, and eche daie in the
 morninge they lache them by coughinge and spittinge, to boide fleumes, and
 boide them aboue and belowe the breste that they maie, and washe their han-
 des with freshe water, their mouth and bylage.

The regement for hauest, September, October, and Nouember.

In hauest shepards bin elorhed after the maner of Wyntertime
 lache that clothes byn a litle warmer. In this tyme they do dily-
 gent to purge and clesse them, and lettynge them blud to temper
 the humours of the y bodys, for it is y most contagious time of
 y yeare, in y which perillous infirmities happeneth & commeth, &
 therfore they eate good and hollome meates, as Capomes, Hennes, yonge
 pygeons that begin to flye, and drinke good wines, & other good drynkes
 without makinge exesse. In this tyme they kepe them frome eating of frutes
 for it is a daungerous frason for agues, & they say that he had neuer ague that
 neuer eate frute. In this tyme they drinke no water, and they put no parte of
 them in colde water, but their handes, & their face. They kepe their heads fro
 colde in the night and morning, & slepe not in the none time, & kepe them from
 ouer great trauple, & endure not to much hunger ne thyrst, but eat when it is
 tyme, and not when their matowes be full.

The regement for wynter time, December, January, and february.

¶

¶

¶



The Sheparden in winter byn clothed in thycke goyones
of rough cloth hys horne, well furred with foz. For it is
the warmest furring that is and cattes, conyes, lambes,
and dyuers other thyck fures that be good and holleome
In the tyme of winter Sheparden do eate befe, porke &
bratone, of harts, bindes, and all maner of venison par-
tyches, felauntes, hares, fowles of the ryuer, and other
meates y^e they loue best. For y^e is y^e season of y^e y^eare y^ema-
ture sufficeth moſte greate plentye of byttayle for y^e naturall heate y^e is drawen
withyn the bodye. And this tyme also they drynke ofte ſtronge wyne, after
theyr complexion. baſtard wyne, or Oley. Two or thre tymes in the weeke
ſhe good ſpyces in theyr meates. For this is the moſte hollow tyme of all the
y^ere, in the which cometh no ſykenelle but by greate exceſſe & outragge done
to nature, or by euill gouernment. Shepheardes ſaye also that y^e y^eare tyme is
hotte & moyſt of the nature of ayre complexion of the ſanguine. & that in the
ſame tyme nature reioyseth, & the poyes openeth, & the blud ſpredeth through
the veynes moze then another tyme. Sommer is hotte and dry of the nature
of fyre, and complexion of cholerike, in the which tyme one ought to kepe him
from all thynges that moueth to heate, al exceſſe and hot meates. Hauet it is
colde and drye of the nature of earthe, and complexion of melancholy. In the
which tyme one ought to kepe him from drynges, exceſſe moze then in other ti-
mes, for daunger of ſykenelles, to the which that tyme is dyſpoſed. But win-
ter is colde and moyſt of the nature of water, and complexion of flumatyke,
then a man ought to kepe him warme and meanely, for to lye in health.
¶ Here it ought to be noted that a man is made and ſourmed of the ſoure ele-
mentes, of the which one hath domination alwayes aboue the other: & that
man on whom the fyre domineth is ſaide cholerike, that is to ſay hot and dry.
He on whom the ayre hath domination is ſaide ſanguyne, that is to ſaye hot
and moyſt. He on whome the water hath dominion is ſaide colde and moyſt,
that is to ſay flumatike. And he on whom the earth reygnereth is ſaide melan-
colyke that is to ſaye, colde and drye. Of the which complexionis ſhalbe ſpo-
ken in the begynnyng of the Phylonomy moze largely.

¶ A regement of Shepheards of certeyne thynges good for the body of man,
and of other dyuers thynges oppoſyte to the ſame Cap. xxviii.

¶ Good for the brayne.

¶ To ſmell the ſauour of muſike, and of quymbles, of canmarril, to drynke wine
meſurably, to eate ſage not to much, to couer thy heade, of the waſhyng of thy
handes and feete, meſurably walkynge, meſurably ſlepyng, to here ſweete
noyſes of muſically or ſyngynge, to eate muſtarde and peper, to ſmel the red
roſe, and waſhe thy temples with water of redde roſes.

Euyll

The Shepheards Kalender.



No myll be whole & keepe hymselfe fro sickenes,
And resyst the stroke of pestylence
Let him be glad, and boyde all heynesse
Flee wycked ayses, eschewe the ptesence,
Of infecte places, causynge the violence
Drynkinge good wyne, of holsom meates take
Smell swete thynges, and for thy defence
Walke in cleane aise, and eschewe the mystes blacke.

With boyde stomake, outwarde thee not dresse
Exynge by early, with fyre haue lustence
Delyte in gardbas, for the great sweetenesse
To be well cladde, do thy Deligence
Kepe well thy selfe from inconuenience
In strowes ne bathes, no sojourne thou make
Openynge of the pores, this doth great offence
Walke in cleane aise, and eschewe the mystes blacke,



Eate no rawe fleshe for no gredynes
And from fruyt kepe thyne abstynence
Pullettes and chyckyns for theyr tendernesse
Eate thou with sauce, spare for none expence
Vergious, vineger, and the influence
Of hollome spices, I dare vndertake
The morowe slepe, called golden in sentence
Great helpeth agaynst the mystes blacke.

For health of body, couer fro colde thy heade
Eate no rawe meates, take good hede heer to
Drynke hollome wyne, fede thee on lyght breade
With an appetyte ryse from thy meate also
With womien aged, fleshely haue not to do
Upon thy slepe drynke not of the cuppe
Glad towarde bedde, at morowe bothe two
And vse neuer late for to suppe.



And yf it so be, that leches to thee fayle,
Then take good hede, to vse thynges thre
Tempozate dyete, tempozate trauayle
Not makypous, for none aduersitie
Beke in trouble glad in pouertie
Myche with litle, content with suffysaunce.

A iiii.

Neuer

Thon Bonthon

The Sheepeh cards Kalender.



Neuer grudgyng, mery lyke thy degree
If phyllyke lacke, make this thy gouernaunce.

To every tale sone gyue thou no credence,
Be not to hasty, ne sodanely vengeable.
To poore folke do thou no vyolence
Curteple of language, of fedynge mesurable
On sundry meate, not gredy at the table
In fedynge gentle, prudent in dalyaunce
Close of tounge, of woꝝde not deceyuable
To say the best, set alway they pleasauce.

Haue in hate mouthes that byn double
Suffre at thy table no detraction
Haue despyte of folk that make trouble
Of false rauenoures, and adulation
Within thy place suffer on deuyfion
With thy householde, it shall cause encrease
Of al wellfare, prosperitie and foyson
With thy neyghbours, lyue in rest and peace

Be cleanly cladde, after thy estate,
Dalle not thy bondes, keepe thy promisse blithe,
With thre folke be not at debate,
Fyrt with thy better, beware for to strue,
Against thy fellowe, no quarrell to contrye
With thy subject to strue it were shame,
Wherefore I counsell, pursue all thy lyfe,
To liue in peace, and get thee a good name.

Fyze at moꝝowe, and toward bed at eue,
Against mylles blacke, and ayze of pestilence
Betyme at seruisse, thou shalt the beter cheue
Fyrt at thy rplynge, to do God reuerence
Upsyte the poore, with entyer dyligence
On all nedy, haue compassion
And God shall sende grace and influence
Thee to encrease, and thy possession.

Suffre no surpytes in thy house at nyght
Ware of suppers, and great excesse
Of noddynge heades, and candel lyght

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Of

The Shepheards Kalender.



Of slooth at morow and slombryng Idlenesse
Which of all vyces, is chiefe proteresse
Hoyde all dronkenesse, lyeres, and techours
Of all vnthrift, cyle the maystresse
That is to say, dyce, playes, and halsardours.



After meate beware, make not to longe slepe
Heade, foote and stomake preserue aye from colde
Be not to pensyfe, of thought take no kepe
After thy rent, gouerne thy houshoude
Suffre in tyme, in thy ryght beholde
Swere none other, no man to begyle
In youth be lusy, and sad when thou art olde,
No wordely ioye lasteth but a while.



Dyne not at morow, before thyne appetyte
Clere aye and walkynge maketh good dygestion
Betwene meles dynte not for no farwarde delyte
But thyrt or trauayle, gyue the occasion
Quere salt meate doth great oppression
The feble stomakes, when they can not refrayne
Fro thyng contrary, to theyr complexion.
Of greedy handes, the stomake hath greete peyne.



Thus in two thynges standeth all thy welth
Of soule and body, who lyst them sue
Moderate fode, gyueth to man his health
And all surfettes, then he doth eschewe
And charitie to soule is deue
This receyte bought is of no botycary
Of Maister Anthony, ne of mayster Hewe
To all indifferent cyches dytary



Nescio quoceto lenta papauere dormit
Mens: que creatorem nescit iniqua suum:
En iterum toto lingua crucigitur orbe.



En iterum patitur dira flagella deus.
Factorem factura suum stimulante tyranno
Delictis factus deserit orba suis
Inde fames venit, inde discordia regum
Inde cananeis predatibusque sumus
Inde premit gladius carnalis spiritualem

The Shepheards Kalender.



Et vice versa spiritualis eum,
Hinc subito atropos predatrix occupat artus
Nec fuit ut doleat penite atque miser.
Iure vides igitur quam recta ligamina nectit
Immundus mundus hec Duo verbo simul.

Thus endeth the Physycke and regement of health of
Shepheardes. And followeth their Astrology
Capitolo. xxi.



Celum Celi Domini terram autem dedit filius hominum. Non mortui laudabunt
te Domini: neque omnes qui descendunt in infernum. Sed nos qui vivimus Bene-
diximus Domino. Quoniam videbimus celos tuos opera digitorum tuorum lunam
& stellas que tu fundasti. Quia subiecisti omnia sub pedibus nostris oues & boues vni-
uersas in super & pecora campi. Volucres celi & pisces maris qui perambulant semi-
tas maris. Domine Dominus noster & quam admirabile est nomen tuum in vniuersa
terra.

noho



So that wyl as Sheparden that kepeth shepe in the feelde, with out knowing any letter, saue only by some figures that they make in litle tables of wodde haue knowledg of the mouinges and proprieties of the heauens. And diuers other things contained in this presente compose & kalender of Sheparden, which is extracte & composed out of theyr kalenders and put in letter, so that eche maye compyle and knowe as they, the thinges aboue sayde. Firste one ought to knowe what the figure is, the disposition of the world, the numbze & ordze of the elements and the mouinges of the skies apertayneth to be knowen of euery men of free condition and noble engin. For it is a fayze thinge, delectable, profitable and honest, and therewith it is necessary to haue diuers other knowledges, in especial for the Astrology of Sheparden, whiche sheweth how the worlde is rounde as a ball. And after wyle men say there is nothing so round, as it. For it is rounder then any thinge acrysotall. And more ouer in this worlde we se nothinge ne neuer that that is so iuste and equall rounde as it selfe is, and is composed of the heauen and the foure elementes in v. principal partes. After that a person ought to knowe that the earth is in the myddes of the worlde, for it is the heauyest element. Upon the earth is the water or the sea, but it couereth not all the earth, so thende that men and beastes may lyue therein, & the parte that is vncouered, is called the face of the earth, for it is as the face of man alwayes vncouered, and the parte that is couered with water is as the body of man that is clothed & hidde. On the water is the ayze that endoseth the earth and the water, and is deuyded in thye regions, one is lowe where as enhabyteth beastes & byrdes, an other meane where as bin the cloudes, the whiche make the impressiions, as lightnings, thunders, and other, & is alway colde, the thirde is the hyeste, where as is nether winde ne rayne, noz tempest, noz other impressiion, & ther be some mountaines that atteyneth vnto it, as is olimpus that reacheth the hyest region of the ayze and the element of fyze mounteth vnto the skie, and the elementes susteyneth the skies as the pylles or beames susteyneth a house. Of such mountaynes is one in Assyke named Athlas. After that is the element of fyze that is neyther flame ne coles, but is pure & inuisible, for the greate byghtnes, for of so much as the water is more clere & lyght then the earth, & the ayze, more clere & light then the water, of so muche the fyze is more clere, lyght and fayzer then the ayze, and the skies in equppotent bin clearer, lyghter & fayzer then the fyze, the which turneth with the mouinges of the heauens and the next region of the ayze also. In the which is engendred cometes that bin called starres for that they bin shyninge and moueth as the starres. After the sayinge of some Sheparden the fyze is inuisible for his subtilty and not for his clerenes, for of as much as a thing is more clere of so much it is the more bysible, for we se the skies wel, but not the fyze, for it is ouer much more subtyl then the ayze that is inuisible, for the same cause, the earth and the water bin thyck, and therfore they bin visibill. The skies byn neyther

The Sheepeheards Kalender.

neither properly heavy ne lyght, harde ne soft, cleere ne darke, hotte ne colde, swete ne soure, colour ne fawne, ne such other qualities, save that they bin hot in nature, for they may cause heate here benethe by theyr lightnes, mounynges and influences, and byn improperly harde, for they maye not be deuyded ne broken. And also they byn improperly colours of lyght in some parties, and byn theyr as in the parties of the starrs. In the which there maye no starre ne other partie be adistred and put to, nor none maye be demynished ne taken away, and they maye neither encrease ne decrease, or be of other fygure then rounde, ne they maye not chalunge, empygne ne waite olde, ne be corrupted, ne altered, but in lyght onely, as in tyme of the Eclips of the son and moone, ne they maye not rise and stande byllie towarde any other wyse, later ne sooner, in part ne in all, ne have them other vantage, then after there common course, but byn intracitable, and therefore the starrs and skies byn of another nature then the elementes and the thynges of them composed, the which byn transformable and corruptible. The elementes and all thynges of them composed, bin enclosed within the fyrst skie, as the yolk of an egge is enclosed within the wythe, and the fyrst skie is enclosed of the seconde, and the seconde in the thyrde, and the thyrde in the fourth, & so of the other. The fyrst skie nexte the elementes is the skie of the moone, nexte is the skie of Mercury, And next is the skie of Venus, then is the skie of the sonne, then it is of Mars, then that of Jupiter, and after it of Saturne. And thus bin the skyes of the planettes after theyr order. The eyght skie is of starrs fixed, and bin called so for that they move more regularly and after one wyse then the planettes do. Then above that is the fyrst mobile, in the which nothinge appereth, that Sheperdes maye see. Some Sheperdes say that above this is skie is one immoble, for it toureth not, and above that is one of Chrystall, over the which is the skie imperyal, in the which is the throne of God, of the which skie, Sheepeheards ought not to speake, but onely of the fyrst mobile, and that it conteineth all together called the world. Of one thyng they marveyle much, that is howe God hath distributed the sterrres, that he hath put none in the nyght skie and hath put so many in the eyght skie, that they maye not be nombred, and in each of the other vii. but one onely, in callinge the sonne and the moone starrs, as appeareth in the fygure hereafter.

¶ Here after the great mapster Sheperde sheweth more playnely of the iii. elementes, & of the symplitude of the earth, and howe that euery planet is one above another, and telleth which of them bin masculine, as these fyue. Saturne, Jupiter, Mars, Sol and Mercury. And of twofemynne, as Venus and Luna: and which of them is northerly and southerly: and which byn Orientall or Occidentall.

Capitolo xxxi.

¶ Of the mounynges of the skies and planettes.

Some

The Shepheards Kalender.



Some mounges bin of the skies and planets that exceedeth the vnderstanding of Sheperdes, as the mouynge of the firmament in the which bin the starres agaynste the fyxe myble in an hū dred yere one degree, and the mouynge of the planets in theyre perycles, of the which how wel ſ Sheperdes be not ignozant of al, yet they make no mencyon here, for it sufficeth them onely of two wher- of the one is from Orient into Occident aboue the earth, and from Occident in the Orient vnder it, that is called the dyurnall mouynge, that is to saye, that it maketh from daye to daye, xliiii. houres by the which mouynge the ix. skye that is the fyxe myble, draweth after and maketh the other skies to tourne that byn vnder it. The other mouynge is of the vii. planettes, and is from Occident to Orient aūour the earth, and from Orient into the Occi- dent vnder it, and is contrary to the fyxe, and byn the two mouynges that Sheperdes

Shepardes knowlegeth, and how wel that they byn opposits, yet moue they contynually and bin possible as it is shewed by example. If a ship on the sea came from Orient into Occident, and that he of his owne mouyng wet in the shippe softly towarde Orient, this man should moue a double mouyng wher of one should be of the ship, and of hymselfe together, and the other should be of his owne mouyng that he maketh softly towarde Orient. Semblably the planettes byn transported with theyr starre from Orient into Occidente by the dyurnall mouyng of the first mobile, but later and other wile then the fixed starres by that that eche planete hath his proper mouyng contrary to the mouyng of the starres, for the moone maketh a course lesse in a monthe about the earth then a starre fixed, and the sonne a course lesse in a yere, & the other planettes in certeyne time, eche after the quantite of his mouyng. Thus it appereth that the planettes moue two mouynges: some Sheperde say, not by imaginacion that all the skies sealled to moue of the dayly mouyng, the moone wolde make a course in goinge from the Occident into the Orient in as much tyme as it taketh now .xxviii. dayes, and viii. houres, and Mercury, Venus, & Sol wolde make in maner course in the space of a yere, and Mars in two yere or thre aboute, & Saturn in xxx yere or ther aboute. For now they make their course or revolutions, & accomplishe their propre mouynges in the tyme here named. The propre mouynges of planets is not streyght fram Occidente to Orient, but it is as fode way, and Shepardes see them sensibly, for when they se the moone before a starre one nyght, the seconde of the thyrde nyght, it is behynde not streyght towarde Oriente but shall be drawed one time towarde Septentrion, and another time toward Mydday, and this is because of the latitude of the zodyake, in the which be the xii. signes, vnder whom the planettes caryeth.



Of the Equinoctiall and zodyake that be in the .xii. signes
that conteyneth the firmament vnder it
Capitolo .xxviii.

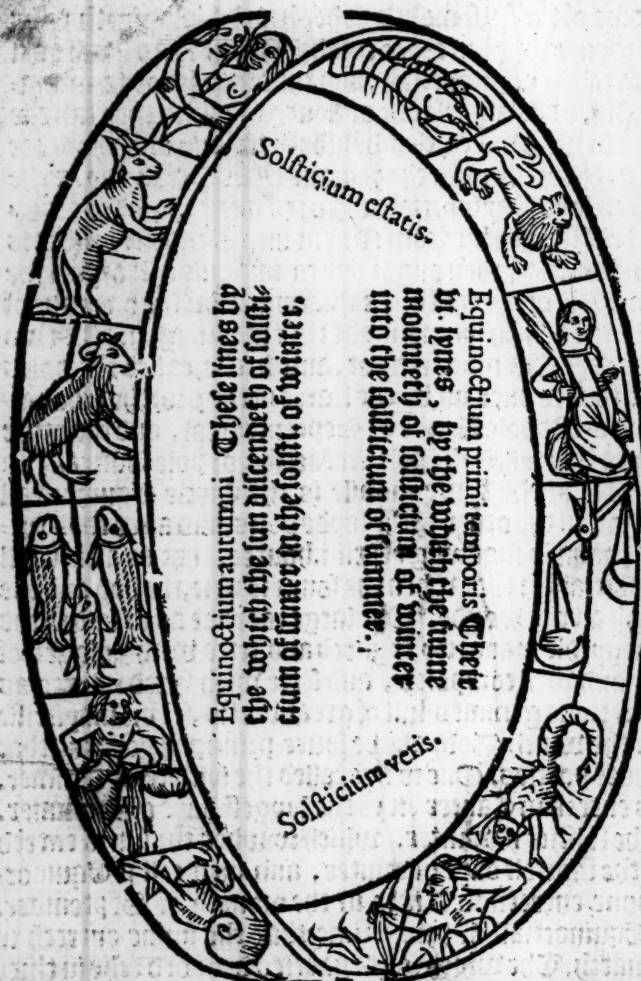


In the concaue of the fyrst mobile Shepheards imagineth to be the two cyrcles, & they byn there roially, the one is as small as a thzed, & it is called Equinoctiall, and the other is large in manner of a gyrdle, or as a garlande of floures, which they call the zodyaks, and these two cyrcles deuidenth the one and the other egally, but not streyght. For the zodiake crosseth crokedly, & the places where it crosseth been sayd Equinoctialles. For to vnderstand the Equinoctiall, we see sensyblly all the skye, turne from Orient into Occident, and it is called the dailly moouing or Diurnall, then ought one to imagine a straight lyne that passeth through the myddle of the earth, coming from the one ende of the skye to the other, about the which lyne is made this moouing, and the two ends byn two points in the skye that mooueth not, and beene called the poles of the worlde, of the which one is ouer vs, by the starre of the North, that alwayes apcareth to vs, and is the pole Arctike or Septentrional, and the other is vnder the earth, alwayes byd called the pole Antartike, or pole Austral, in the myddest of the which pole in the fyrst mobile is the Circle Equinoctiall egally before in the partie, as in the other of the layde poles, and after this cyrcle is made and measured the dailly moouing of xiiii. houres, that is a naturall day, and it is called Equinoctiall, for that when the sonne is in it, the day and the nyght beene equal through all the worlde. The large zodyake as is said in the fyrst mobile, also it is as a gyrdle mannerly figured and sette with Images of sygnes entrayled subtylly and well composed, and sette with fyred starres as shynning Carbuncles or precious gemmes full of great vertue, set by maystrisse right nobly adourned, in the which Zodyake be foure principall poynts, that deuidenth the equally in foure parties. One is hye called the solstyce of sommer, which when the sonne is entred in Cancer, it is the longest daye of Sommer. Another is lowe called the solstice of winter, which is when the sun is entred in Capricorne, then it is the shortest daye of winter, and men call it Equinoctiall of haruest that the sunne entreteth in Libra in the moneth of September. And the other is called Equinoctiall of pyrmetime that the sunne entreteth in Aries in the moneth of march. The which foure parties deuyded eche in three small parties maketh twelue parties, that beene called sygnes, named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. Aries beginneth in the Equinoctiall, and crosseth the zodyake, and when the sonne is there it beginneth to decline, that is to say, approching Septentrion, and towarde vs it extendeth to the orient. When Taurus seconde, Gemini the thyrde, and so of other as the sygne, hereafter sheweth. Also every sygne, is deuided in xxx. degrees, and be in the zodyake, cxxx. degrees, and every degree deuided by, ix. minutes, every minute in ix. secondes, every seconde in ix. thyrdes, and this deuision sufficeth for Shepheards.

Here followeth the flow of the twelve sygnes, Ca. xxxiii.

Shepheards

The Sheepeheards Kalender.



Sheepehearde know-
ledgeth a subtil vari-
ation in the skye: and is
for three stars tyed be
not vnder the same de-
grees of the Zodyake
that they were created
because of the moouing
of the Firmament, the
which been against the
first mobyle in an hun-
dred yere of one degree,
for the which mutation
the sonne maye haue o-
ther regarde to a starre,
and other signification
then it had in the tyme
passed, and also when
the booke was made,
for that the starre hath
hanged his degree or
Sygne vnder which it
was.

And thys often tymes
cauleth them that make
Prognostications and
iudgements coming
to fayle.

All the Circles of the
skie been narrow and small, except the Zodyake, which is large, and con-
tyneth in length three hundred and threescore degrees, and of largenes twelue,
the which largenesse is deuyled by the myddes, fyre degrees on the one syde
and fyre on the other, and this deuylon is made by a lyne named edyptike
and is the way of the sunne, for the sunne neuer departeth vnder that lyne, &
thus it is alway in the myddle of the zodyake, but the other planete beene al-
wayes on the one syde, or of the other of the sayd lyne, saue when they beene
the heade or in the tayle of the Dragon, as the moone that passeth twyle in a
moneth, and it happen when it reneweth it is Eclips of the sunne, and if
it happen the full moone, and that it be right vnder the nadyr of the sunne
it is generall Eclips, and if it be but a partie it is not seene: when it is Eclips
of the

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of the sonne it is not generall through all the clymates but onely in some; but when it is eclipse of the Moone it is generall ouer all.

Of two great circles, that is to saye, one Meridien, and the other Oryzon, that intersequeth the one the other, and crosseth directly.



Meridien is a great circle imagined on the skie, which passeth by the poles of the worlde, and by the poynt of the skye right ouer our heads the which is called Zenith, and when the sonne is comen ouer fro Orient vnto the circle it is midday, and therefore it is called Meridien, & the halfe of that circle is ouer the earth & the other vnder it that passeth by the poynt of midnichte directly opposite to Zenith, & when the sonne toucheth the part of the circle it is midnichte. and if a man go toward Orient or Occident he hath new Meridien, and therefore it is soner midday to them that be toward Orient then to other, if a man stande still his Meridien is one still, or if he go toward mydday or septentrion, but yf he styre he hath other Zenith, and these two cyrcles crosseth directly: oryzon is a greate circle that deuideth the partie of the skie that we see from that we see not. And Shepheards say that if a man were in a plaine country he should se iustly halfe of the skye, the which they call theyr emyspery, that is to say halfe spere & oryzon is ioyning nyghe to the earth, of the which oryzon the entre is the myddle, and is the place in the which we byn, thus eche is alwayes in the myddes of his oryzon, and zenith is the pole. & as a man transporteth him fro one place to another, he is in the other places agaynst the skye & hath other zenith & other oryzon, all oryzon is ryght other oblique. They haue right oryzon that habydeth vnder the Equinoctiall, & haue theyr zenith in the equinoctiall, for theyr oryzon intersequeth and deuydeth the equinoctiall even by the two poles of the worlde, in such wyse that none, of the poles of the world is reyled aboue theyr oryzon, ne deuyded vnder it, but they that habyteth other where then vnder equinoctiall haue theyr oryzon oblique, for theyr oryzon foloweth & deuydeth the equinoctiall by the way, and not ryght, and there appereth to them of all tynes one of the poles of the worlde reyled aboue theyr oryzon, and the other ben enre byd, so that they se them not, more or lesse after diuers habitacions, & after that they be ofternelle fro the Equinoctiall, & the more that the one pole is reyled the more in the oryzon oblique, and the other pole deuyded and is to wete that there is as much distance fro the oryzon to the pole, as is fro the zenith to the Equinoctiall, and that zenith is the fourth parte of meridien or the myddes of the bowe dyurnall, of the which the two entres be on the oryzon. And also that of the pole vnto the equinoctiall is the fourth party of all the roundnesse of the skies, and also of the meridien circle syth it posseth by the poles and crosseth the equinoctiall directly. ¶ Example of the oryzon of Paris after the opinion of Shepheards, ouer the which Oryzon they saye that

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that the pole is reyled xli. degrees, wherefore they say also that fro the zenich of Paris vnto the equinoctial be. xli. degrees, and that fro the Ozyzon vnto the Zenych is the fourth partie of the Meridien cyrle be. lxxx. degrees, and fro the pole to the zenych be. xli. degrees, and fro the pole vnto the solstyce of Sommer be. lxii. degrees, and fro the solstyce vnto the equinoctial ben. xxxiii. degrees, there be fro the pole vnto the equinoctial. lxxx. degrees, and is the fourth part of the roundnes of the skye, from the equinoctial vnto the solstyce of winter be. xxxiii. degrees, and fro the solstice vnto the ozyzon. xlviii. Thus shall the equinoctial be reyled ouer the ozyzon. xli. degrees, and the solstyce of sommer. lxii. degrees, in the which solstyce is the son at the houre of noone the longest day of sommer, and then it entreth into Cancer and is most nere to our habytale partes that may be. And when the sonne is in the solstyce of winter, the shortest day of the yere at the houre of noone it entereth into Capricornus: and the sayde solstyce is not rayled ouer the ozyzon of Paris but viii. degrees. The which eleuations and ryfings a man may fynde playnely so that he know one onely, and in euery region in lyke wise after the situation.

Of the two other greates cyrcles of the skye, and four small.

Two great Circlcs been on the Skye named colours, that deuideth the skyes in foure egall partes, and croseth theyr selfe directly. the one passeth by the poles of the world, & by the two solstices, and the other by the poles also, and by the two equinoctials. The first small cyrle is called the cyrle Arctike bycause of the pole zodpake aboute the pole Arctike, and this lyke is to his opposite, named the cyrle Antartike. The other two be named Tropikes, the one of sommer, and the other of winter. The Tropike of sommer is cause of the solstyce sommer, beginning of Cancer, and the tropike of winter of the solstice of winter, beginning of Capricorne, & ben egally distant one circle fro the other. Here ought to be noted that the distaunces of the pole arctike to the cyrle arctike, and the distaunce of the tropike of sommer to the Equinoctiall, and that of the equinoctial to the tropike of winter, and from the cyrle antartike to the pole antartike are iust equal the of. xxiii. degrees and an halfe or there about, then the distaunce fro the equinoctiall to the tropike of sommer, and fro the cyrle arctike to the pole make together. xlviii. degrees, the which take a way of the quarter betwene the pole and the equinoctial, where as ben. lxxx. degrees, saue that there abydeth. xli. that ben the distaunce betwene the tropike of winter and the cyrle antartike, and these cyrcles ben sayde lytle, for they be not so greates as the other, neuerthelesse they be deuyded the by. xxx. degrees as the greatest.

Of the ryfing and reconstyng of the sygnes in the
Ozyzon. Capitulo. xlv.

Ozyzon



Ozyron & enipsety differred, for ozyron is the cyzle that deuydeth the partie of the sky that we se from that vnder the earth that we se not. Also Ozyron is a cyzle that moueth not, but as we moue fro one place to another, but enipsety turneth continually, for one partye ryleth and mounteth ouer ozyron and the other part resconseth and entreteth vnder it, thus Ozyron ryleth ne resconseth, but y cometh aboue ryleth & that which goeth vnder resconseth

Mercurien also ryleth not ne resconseth, Equinoctiall is y diurnall circle y ryleth & resconseth regularly, as much in one houre as in another & all in xiiii. houres zodpake the large cyzle, & oblyke whereon the. signes byn, ryleth and resconseth all on a daye naturall, but not regularly, for it ryleth moze in one houre then in an other, for that is euer ouer our ozyron is oblyke, and deuydeth the zodpake in two partes, wher of one is euer ouer our ozyron, and the other vnderneath. Thus halfe of the signes ryleth ouer our ozyron every day artificiall be it shorte or longe, and the other halfe by nyght, wherfore it be houeth that in the dayes that be shorther then the nyghtes the signes ryleth sooner, and in longe dayes moze at leysur, and thus the zodpake ryleth not regularly in these partes as the Equinoctiall, but there is double variation, for halfe of the zodpake that is from the begynnyng of Aries vnto the ende of Virgo al together taketh as much tyme in rylng as halfe of the Equinoctiall that is by it, and they begyn to ryle in a moment, and ende in a momente also. But this halfe of the zodpake ryleth sooner in the begynning, and this halfe of the Equinoctiall moze at leysur, and this is called the obliquement. Also the other halfe of the zodpake that is from the begynnyng of Libra vnto the ende of Pisces, and halfe of the Equinoctiall that is by it, begynneth and leueth to ryle together, but the Equinoctiall in that party in the begynnyng ryleth sooner, & the zodpake moze at leysur, and this is called rylng directly. And to whether that ryleth sooner the Equinoctiall or the zodpake, ytt alwayes they ende together. Example of the two mounynges afore sayde, as ytt twa men went from London to Wyndesore and departed bothe together, and that at the begynnyng the one go fast and the other softely, be that goth fast shulde be sooner in the midway then the other but yf he that went fast for the midway gesoffely & the other fast, they shalbe bothe at once in Wyndesore. Also the halfe of the zodpake from the begynnyng of Cancer vnto the ende of Sagittary, begynne to wacch moze then halfe the Equinoctiall, so that this halfe ryleth all ryght, and the other halfe of the zodpake ryleth oblykely, no more.
 And the deuydment of the earth, and of the regions, & the
 one enuoyed and the other not, & the
 one enuoyed and the other not, & the

And the deuydment of the earth, and of the regions, & the

And the deuydment of the earth, and of the regions, & the

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First of we speake of the starres and knowlege that Shephardes haue, we wyll saye of the deuision of the earthe, and of his parties after theyr opinion. Wherefore it is to be noted that the earth is round, and therefore as a man goeth from one country to another, he hath other ozyon then he had, and there appereth other parte of the skye, and if a man went from Septentrion streight toward mydday the pole Arctike to him shalbe lesse reysed, that is to say, moze nigh approaching to the earth, and if he went contrarywise it should be moze reysed that is to say, apperyng higher, and

therefore if he went toward mydday vnder a meriden whele that the pole Arctike were lesse reysed ouer his ozyon by the xxx. parte of one of the vi. parte of the arke Meriden, he should passe the xxx. parte of the vi. parties of halfe the circute of the earth, and to him the pole should be lesse reysed by one degre, or to the contrary tyl it were moze reysed of one degre, then he should passe one degre of the circute of the Earth, of the which all the degres together ben, ccc. lx. And one degre of the earth conteyneth. xiii. leges, and a halfe or there about, and euery lege is two myle: And as the spere of the skye is deuised by the foure lesse circles hys parties called Zones, so the earth is deuised into fyue regions, whereof the first is betwene the pole arctike and the circle arctike. The second betwene is the circle arctike and the tropike of sommer. The third is betwene the tropike of sommer and the tropike of winter. The fourth is betwene the tropike of winter and the circle Antartike. The fyft betwene the circle antartike and the pole Antartike. Of the which parties of the earth some Shephards say that the first and the fyft be inhabitable, for theyr ouer great coldnesse, for they ben to farr from the sonne, The third that is in the middle is to nere vnder the way of the sonne, and is inhabitable for the great heate. The other two partes, the second and the fourth be not to nere ne to farr from the sonne, but be moderate in heate and colde, and therefore they ben habitable yf there be none other lettynge, and pole that it be true, yf it is not possible to passe ouerthwart the region vnder the way of the sonne called zone, turned to go from the second to the fourth. For some shepards wold haue passed that wold haue shewed of it, wherefore they say that there is no region habytied, but the second wherein two and all other ben.

Of the variation that is for diuers habitations and regions of the earth. Cap. xxxvii.

Shepheards

Shepherdes say that if it were possible that the earth were inhabited all about, and pole the case that it were so, firste they that inhabite vnder the Equinoctiall haue alwayes the dayes and the nyghtes equall, and haue their poles of the world at the two corners of their orizon, and may see all the starrs when they see the two poles, and the sunne passeth twice in a yere ouer them, that is when it passeth by the Equinoctials. Thus the sunne is to them the one halfe of the yere towarde the pole Arctike, and the other halfe towarde the other pole, and therfore they haue two winters in a yere with out great colde, one is when we haue winter, and the other when we haue sommer. Semblably they haue two sommers, one is in March when we haue prime time, and the other in September when we haue haruest, and by this they haue foure solstices, two hie when the sunne passeth by their zenith, and two lowe when it declineth one way or other, and thus they haue foure vmbres or shadows in a yere, for when the sunne is in the equinoctes twice in a yere, in the morninge their shadows be in the Occidente, and at night in the Oriente, and then at noone they haue no shadows, but when the sunne is in the signes septentrionals their shadows be towarde the parties of the signes meridionals, and so againeward. Secondly they that inhabite betwene the Equinoctiall and the Tropike of sommer, haue in like wise two sommers and two winters, and four shadows in a yere, and they haue no difference of the first, saue that they haue longer dayes in sommer, and shorter in winter, for as the Equinoctiall longeth, in like wise both the dayes in sommer, and in that part of the earth is the first climate and almost halfe of the second, and is named Araby where in is Ethiopia. Thirdly they that inhabite vnder the Tropike of sommer haue the sunne ouer their heades, and at the day of the solstice of sommer at noone they haue their shadows smaller then we haue, and there is a parte of Ethiopia. Fourthly they that be betwene the Tropike of sommer and the circle Arctike haue longer dayes in sommer then the abouesayde, in as much as they be farther from the Equinoctiall, and shorter in winter, and they haue the sunne ouer their heades, ne toward septentrion, and that part of the earth we inhabite. Fifthly they that inhabite vnder the circle Arctike haue the ecliptike of the zodiacke to their orizon, and when the sunne is in the solstice of sommer, it relesoneth not, & thus they haue no night, but natural dayes of .xxiii. houres. Semblably when the sunne is in the solstice of winter it is natural day when they haue contynual nyght, and that the sunne tyeth not to them. Sixthly they that be betwene the circle Arctike and the pole Arctike haue in sommer dyuers naturall dayes, that be to them one day artificiall without any night, And also in winter be many natural dayes, which are to them alwayes night, and the moze that it appoacheth the pole, the moze is the artificial day of sommer longe, and dureth in some place a weke, in other a month, in other two, in other three, in other moze, and proportionally the night is greater, for some of the signes be euer on their Orizon, and some alwayes vnder, and as longe

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as the Sunne is in the signes above it is day, and while it is in the signes beneath it is night. Surely they that inhabite right vnder the pole haue the sunne halfe of the yere on their Oriзон, and haue continuall day, and the other halfe of the yere continuall night, and the Equinoctial is in their oriзон that deuideth the signes, six above and six beneath, wherfore when the sunne is in the signes that be hye, and towards them they haue continuall day: and when it is in the signes toward midday, they haue continuall nyght, and thus in a yere they haue but one day and one nyght. And as it is saide of that parte of the earth toward the pole Arctike, a man may vnderstand of the other halfe, and of the habitations towards the pole Antartike.

The diuision of the earth, and onely of the parte inhabited.



Shepherdes and others as they deuide the earth inhabitable in. vii. partes that they call climates. The first Diemerous. the second climate Diaciens. The iii. Dal candy. The.iiii. Diarhodes The v. climate Diaromes. The.vi. Dabozistines. The.vii. Diaripheos. Of the which eche hath his longitude determined, and the latitude also, and the nearer they be to the Equinoctiall the longer they be, and larger, & procede in longitude from Orient to Occident, and in latyude from midday to septentrion. The first climate after some Shepherds conteyneth in length halfe of the circuite of the earth, that is two hundred thousand and. iiii. hundred myle, & it hath an hundred thousande & two hundred myle of length. The second, and so of the other, for the lessing of the earth comming toward Septentrion. To vnderstande what a climate is after the sayinge of Sheperdes. A climate is a space of earth equally large, wherof the length is from Orient to Occident, and the bredth is coming fro midday, and fro the earth inhabitable toward the Equinoctiall drawing to septentrion, as much as an horologe or clocke chaungeth not. For in earth inhabitable the clockes change. vii. times in the bredth of the climates. It is of necessitie to say that they be. vii. & where the variation of horologes is, there is the dyuersitie of climates, howe be it that such variation properly ought to be taken in the myddes of the climates, and not in the beginninge or ende, for the proximitie and counaunce the one of the other. Also one climate hath alwayes a day artificiall of sommer shorter or longer then another climate, & this day sheweth the difference in the myddes of euery climate better then in the beginning or ende, the which thinge we may sensibly know at eye, and therby iudge the difference of the climates. And it is to be noted that vnder the Equinoctiall the dayes and the nightes in all tymes are equall, eche of twelue houres, but comming toward Septentrion the dayes of sommer longeth, & the wynter dayes shorteth and the more that one approacheth septentrion the more waxeth the dayes in such wise, that at the fyne of the last climate the dayes in sommer be longer by thre houres and

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an halfe, then they be at the beginninge of the fyrst, and the pole is more re-
 sed by xxxviii. degrees. At the beginninge of the fyrst climate, the longest day
 of sommer hath xii. houres and xlv. minutes, and in the pole is repled on the ozi-
 son xii. degrees and xlv. minutes, and the myddes of the climate the longest
 daye hath xiii. houres, and the pole repled xvi. degrees, and the latytude du-
 reth vnto the longest day of sommer, that is. xiii. houres and. xv. minutes, and
 the pole repled. xx. degrees and an halfe, the which largenes is. cccc. xl. myle
 of earth. The seconde climate begynneth at the ende of the fyrst, and the
 myddes is there as the day hath. xiii. houres and an halfe, and the pole is repled
 ouer the ozyon. xlviii. degrees and. xv. minutes, And the latytude dureth vnto
 to there as the longest daye hath. xiii. houres and. xlv. minutes, and the pole
 is repled. xlviii. degrees and an halfe, and thys largenes conteyneth of earth,
 xcvi. myle. The therde climate begynneth at the ende of the seconde,
 and the myddes is there as the day hath. xiiii. houres, and the pole is repled xxx.
 degrees and. xlv. minutes, and the latytude extendeth vnto there as the longest
 daye hath. xiiii. houres and. xv. minutes, and the pole is repled. xliii. degrees,
 and. xl. minutes. The fourth climate at the ende of the thyrde, and the myddes
 is there as the longest day hath. xiiii. houres and an halfe, and the pole is re-
 sed. xlv. degrees and. xl. minutes, the latytude dureth vnto there as the lon-
 gest daye hath. xiiii. houres and. xlv. minutes, and the pole is repled. xxx. de-
 grees, and the largenes conteyneth of earth. ccc. myle. The fyfth climate be-
 gynneth at the ende of the fourth, and the myddes is there as the longest day
 hath. xv. houres, and the pole is repled. xli. degrees and. xl. minutes, and the
 latytude dureth vnto there as the longest daye hath. xv. houres and. xv.
 minutes, and the pole is repled. xliii. degrees and an halfe, and the largenes con-
 teyneth of earth. xliii. myle. The sixte climate begynneth at the ende of the
 fyfth, and the myddes is there as the longest day hath. xv. houres and an halfe
 and the pole is repled ouer the ozyon. xli. degrees and. xli. minutes, of the
 which the largenes dureth vnto there as the longest day hath. xv. houres and
 xv. minutes, the which largenes conteyneth of earth. ccc. xli. myle. The vii.
 climate begynneth at the ende of the sixte, and the myddes is there as the lon-
 gest daye hath. xvi. houres, and the pole is repled. xli. degrees and. xl. mi-
 nutes, the latytude dureth vnto there as the longest day hath. xvi. houres
 and. xv. minutes, and the pole is repled. xli. degrees and an halfe, and the large-
 nes of the earth conteyneth. cccc. xli. myle.

¶ A marueylous conydetation of the great vnder-
 standing of Sheepleardes.

If case wete after the length of the climates, one might go about the
 earth fro Orient to Occident to his first place, some Sheepleards say
 that this compass inay almost be made. Saying that if a man went
 by the waye in xii. naturall dayes going regularly to ward Occident
 B.iiii. and

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and began nothe at midday, he should passe every day naturall the .xii. parte of the circuite of the earth, and be .xxx. degrees where of behoueth that the sonne make a course aboute the earth, and .xxx. degrees farther or he be returned on the moztwe at the merydien of the sayde man. And so the sayde man shoulde haue his day and night of .xxvi. houres, and should be farther by the .xii. part of a naturall day then if he rested him, wherefore it followeth of necessity, that in .xii. naturall dayes the sayd man should onely haue but .xi. dayes and .xi. nightes & somewhat lesse, & that the sunne should light him but .xi. times, & resconle .xi. times, for .xi. dayes and .xi. nightes, every day and night of .xxvi. houres maketh .xii. naturall dayes, & the day of .xxvi. houres. By semblable consideration behoueth that an other man that should make this course going toward Orient haue his day and night shorter then a naturall day by .ii. houres, then his day and night should be but of .xii. houres. Then if he made this course in the space, that is to say in .xii. dayes and somewhat more. Thus if John made the course toward Occident, and Peter toward Orient, and that Robert abode them at the place fro whence they departed the one as soone as the other, and that they meete at Robert bothe together. Peter would say that he had two dayes and two nightes more then John, & Robert that had rested a day lesse then Peter, and a day more then John, howe well that they haue made this course in .xii. naturall dayes, or an hundred, or in ten yeaere, all is one. Which is a pleasant consideration among sheepardes how John and Peter arriveth one self day, put case it were on sonday, John would say it is later day, Peter would say it is monday, and Robert would say it is sonday.

C Of the pomell of the skye as starre named the starre of the North, neere to the pole Arctike called Septentrional. *Cap. xxxviii.*

After the above said things here will we speake of some stars in particular. And first of them that shepardes call the pomell of the skye, or star of the north, wherefore we ought to knowe that we see (by the figure from Orient to Occident by the diurnal moving) that part of the firmament which is made on two points opposite to be the poles of the firmament, the which one we see, & it is the pole Arctike, and the other we see not, that is the pole Antarctic, or of midday, which is alwaye hid under the earth. By the pole Arctike that we see is the starre most approached that shepardes call the pomell of the skye, the which they say is the highest and most stedfast from us, & by the which they haue the knowledge that they haue of the other starres and partes of the skye. The starres that be by the said pomell go neuer under the earth, of the which be the starres that make the chariot, & diuers other, but they that be far from it, go sometime under the earth, as the sunne, the moone, & other planets. Under this pomell directly is the angle of the earth, in the place where against the sunne is at the houre of midnight.

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Of Andromeda a starre tyred.

Aries is a signe hot and drye, that governeth the head of man and the face, and the regions, Babylon, Persy and Baby. And signifieth small trees, and under him at the xvi. degree ryleth a starre tyred named Andromeda, that Shepheards figureth a mayde in her haire upon the brynk of the sea, set to be deuoured of the monster of the sea, but Perseus sonne of Iupiter fought with his sword agaynst the sayde monster, and slewe it, and then the sayde Andromeda was deliuered. They that be borne vnder her constellation be in danger of prison, or to dye in prison, but if a good planet take regarde, they scape not death and prison. Aries is the exaltation of the sunne at the xix. degree, and Aries is the house of Mars with Scorpio where he is mooste.

Of Perseus a starre tyred, Lord of the spere.

Taurus hath the trees, places, and pynes, and governeth of man the necke and the throte, and the regions, Ethiopy, Egypt, and the country about, and under the xii. degree riseth a starre tyred of the first magnitude, that the Shepheards call Perseus sonne of Iupiter, that smote off the head of Medusa, who made all them to dye that behelde her, and by no maner they might etche it. Shepheards say that when Mars is conioyned with this starre, they that be borne vnder this constellation shall haue their heades smitten off, if God shal so determine, sometime they call this starre lord of the sword, and figure him a man armed with a sword in one hand, & in the other the heade of Medusa and looke not on it. And Taurus is the exaltation of the Moone in the iii. degree.

Of Orion a starre tyred and his felowes.

Gemini signifieth large good courage, wyf, beauty, clege, and governeth of man the shoulders, armes, and handes, and the regions, Rugen, Armony, Carthage, and hath the small trees, And vnder the xviii. degree ryleth a starre tyred named Orion, and with it, xxvi. other stars, and is figured, a man armed in myght, and a sword gyde about him, and signifieth great captaines. They that be borne vnder the constellation be in danger to be slaine by treachery, but good fortune be not with them. Gemini & Virgo be the houses of Mercury, but Virgo is it in which he loveth most, and Gemini in the thirde degree is the exaltation of the Dragons heade.

Of Alhabor a starre tyred.

Cancer domineth the long and equal trees, and of the body of man the brest, the harte, the stomake, the syde the lyghtes, and the longes, the regions, Armony the litle, & the region of Orient. And there ryleth vnder it in the eayght degree a starre tyred that Shepheards call Alhabor, that is to saye the grete dogge, and they say that they which be borne vnder the constellation, and that be in the ascending or the middes of the skye it signifieth good fortune, and if the Moone be with it, and the partie of fortune be that in it shal be borne, shall not be very rich, and Cancer is the house of the Moone, and is the exaltation of Iupiter in the xv. degree.

Of a

The Sheepeheards Kalender.

Of a Starre fyred named the Lyons harte.

Leo hath the great trees, that is to say he signifieth ouer them and signifieth an hasty man full of anger and of anguise, & of the body of man it becometh the harte properly, the backe and the sides, & of regions Actiue vnto the ende of the earth habitable, and vnder the xxxiii. degree riseth a starre fyred named the Lyons hart, & they that be borne vnder the constellation as Sheepeheards say, shall be mounted in his signouryes, or in great offices, and afterwarde shall be depriued or put downe, & be in danger of their lyues, but if some good planet beholde the sayde starre they may be saued. Leo is the house of the sunne, and Aries is the exaltacion of the sunne as it is sayde.

Of the starre fyred named Nebuluse, and of an other named the golden Cuppe.

Virgo gouerneth all that is sowne on earth, and signifieth a man of good courage, philosophie, largesse, and of all maner of sciences, and kepeth of man the belly and the entrayles, and the regions Algeranitta, Allen, that is a regio by Jerusalem, Eufates, and the yle of Spaine. Vnder the longitude of xli. degree riseth a starre fyred named Nebuluse or sayle of the Lion, & is in the septentrional latitude of the sayde signe of Virgo, vnder the which signe riseth an other fyred starre which Sheepards call the golden Cuppe, and is in the xlii. degree of the sayde signe towards the partie meridionall. The which star is of the nature of Venus and of Mercurie, and signifieth that they which be borne vnder the sayd constellation to knowe of things woorthy and sacred.

Of the Dogke espyke a starre fyred.

Vnder the sygne of Libra that domyneth the great trees, and signifieth Justice, and of a man it gouerneth the reynes, and the nether parte of the belly, and regions, the countrey of Romany, and of Grece. Vnder the xlii. degree riseth a starre fyred that Shepherdes call Dogke espyke. They that be borne vnder the constellation ben well shapen, and ben honest, and do chynge that folke mayeuple on, and reioyleth, and signifieth cythelle by houndes, and precyous marchaundise, and byn commonly loued of Lordes and Nobles, and Libra is one of the houses of Venus, and Taurus the other, in the which she reioyleth moste, and is the exaltacion of Saturne, so the weather begynneth to waxe colde in this month of September, and Saturne is the planette and Lorde of colde, that exalteth when he entrech into the sygne of Libra.

Of the Crowne septentrional a starre fyred.

The Scorpion domineth the trees that ben of longitude and latgenesse, & signifieth fallenesse, & of the body of man gouerneth the priue places, and the regions of Heberget, and the fielde of Araby, in the seconde degree riseth a starre that Shepherdes call the Crowne septentrional, the which when it is in the ascendynge in the myddes of the skye, geueth honoure and exaltacion to them that ben borne vnder the constellation, and specially when it is well beholde

beholden of Sol, the Scorpion is one of the houses of Mars, in the which he reioyseth most, and Aries is the other, and is the sygne wherein Mars beginneth to fall from his exaltation.

Of the Scorpions harte a starre fyred.

The Sagittary signifieth a manfull of engyne and wyle, and gouerneth the thyghes of man, and regions, Ethyoppe, Baharobem, and Aenych. Under his first degree riseth a starre fyred of the firste magnitude, the which shepardes call the Scorpions harte, whych when it is well beholden of Jupiter or Venus, it raiseth them that be borne vnder his constellation to greate honour and riches, but when it is euill beholden of Saturne or of Mars, it putteth them that be borne vnder it to pouertie. The Scorpion is the house of Jupiter, in the which he reioyseth most, and Pisces is his other house, and so is the sayd Sagittary the exaltation of the Dragons taylor.

Of the flying Eagle a starre fyred.

Capricornus signifieth a man of good lyfe, wise, yrefull, and of greate thought, and gouerneth the knees of man, and the regions, Ethyoppe, Arabie, Gehamen, and to the two seas, and vnder his .xxviii. degree riseth a starre that shepheardes call the flying Eagle, that signifieth the fourcraigne Emperours or kinges. They that be borne vnder his constellation when they be well beholden of the sunne and of Jupiter, mounteth in great seignories, and becom lord of kynges and princes. Capricornus and Aquarius be the houses of Saturne, but he reioyseth in Aquary mooste, and the sayde Capricornus is the exaltation of Mars.

Of the fish meridionall a starre fyred.

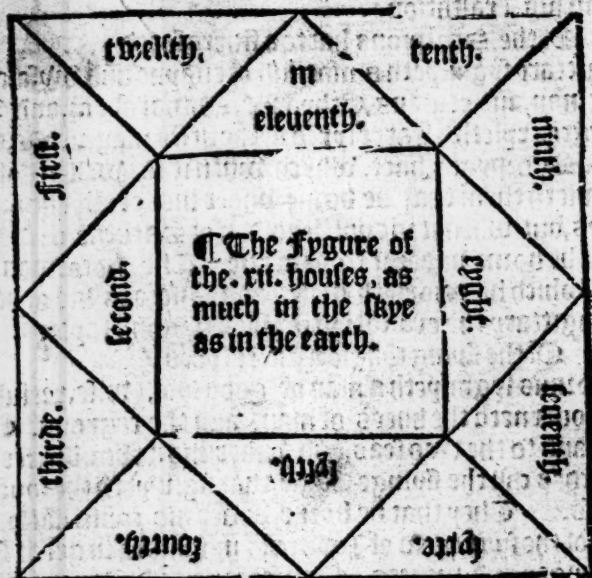
Under Aquarius that kepeth the legges of man to the ancles of the feete, and the regions of Hazenoth, Alemphe, and part of the land of Alphege, and a part of Egypt. In the .xxi. degree riseth a starre that shepardes call the fish meridionall. They that be borne vnder his constellation be happy in fyshing in the sea of Midday, and vnder the .ix. degree of the sayde signe riseth the Dolphin that signifieth lordship on the sea, pondes and ryuers; and as it is sayde Aquarius is the house of Saturne in which he reioyseth.

Of Pegasus that signifieth the horse of honour a starre fyred.

Pisces gouerneth of man the feete, and signifieth a man subtile, wise, and of dyuers colours, and hath regions, Cabzalen, Jurgem, and all the habitable part that is Septentrion, and parte of Romany, and vnder the .rv. degree of the sayd signe riseth a starre that shephards call Pegasus, that is the horse of honour, and the figure in forme of a faice horse. They that be borne vnder his constellation shal be honoured amonge greate Capitaynes and Lordes, when Venus is with it, they be loued of great Ladys, if the sayde starre be in the middes of the saye in the discending, and Pisces is one of the houses of Jupiter, and Sagittarius the other, in the which he reioyseth most, and the sayde Pisces in the .xxvii. degree is the exaltation of Venus.

The Sheepeheards Kalender.

Of the deuision of the .xii. houses, as well in the earth as in the heauens. Cap. xxxix.



De heauens and the earth may be deuided in foure parts by two circles, which crosseth directly ouer the two poles and crosseth foure times the Equinoctiall line. Eche of the foure parts deuided into thre equally, is in all. xii. equall parts, as wel in þ skie as in the earth, which shepherds call houses, and be twelve. Of þ which fixe be alwayes a boue the earth, and fixe vnder it, & these houses moueth not, but be alwayes eche in their place, and the signes and planets passeth by them alwayes once in .xxiiii. houres. Thre of these houses be from Orient to midnight going vnder the earth, the first the second and the third, whereof the first vnder the earth, beginneth at Orient named the house of life. The seconde house of substance and riches. The thirde that finisheth at midnight is the house of fraternity. The fourth that beginneth at mydnight comming in Occident is named the house of patrimony. The fifth folowing is the house of sonnes. The sixt finisheth in Occident vnder the earth is the house of sickness. The seuenth beginneth in Occident on t e earth, and stretcheth to ward midday & is the house of mariage. The eight is the house of death. The ninth finishinge at midday is called the house of sayth, of religion, and pilgrimage. The tenth beginning at midday comming toward Orient is the house of honour and of regallie. The eleuenth after, that is the house of true freendes. And

The Shepheards Kalender.

And the twelfth that synneth in orient on the earthe is named the house of charitie. but this matter is difficile, for Shephardes knowledging the nature and propretie of euery of the sayde twelue houses, and departeth them lightly and suffyleth of that is sayde with the fygure present.

Thus endeth of the twelue houses.

Valirer puer crescit in ventre matris sue. Primo mense crescit cerebrum. Secundo crescunt vene. Tertio & Quarto habebit omnia membra sua, sed erit sine anima. Quinto incipit venere & mulum grauabit matrem suam. Sexto circundabitur pelle, & ossa crescent. Septimo ungues crescent. Octauo crescet cor & omnia viscera preter iecur. Nono sciet mater si puer poterit bene nasci an non. Decimo crescit iecur in puero, de tunc bene comparebit mulieri si bene euenier & puero, an non, que in iecore irascit: quod quam cito habuit iecur, tam cito nascetur vel morietur.

In quibus partibus corporis hominis sunt spiritus & intellectus. Intellectus dicitur esse in fronte. Memoria in cerebro. Ira in felle, auaricia in iecore, timor in corde, halitus in pulmone, cogito in venis: quia splene ridemus, felle irascimur, corde sapimus, iecore amamus: quibus quatuor elementis constantibus integrum est animal.

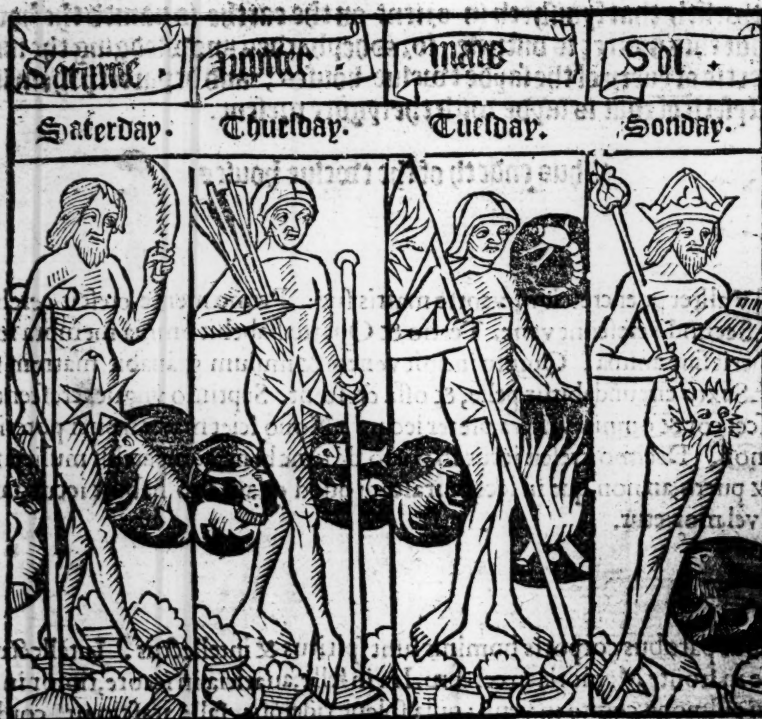
Of the twelue signes, which be good or bad to take iourneys
by land or by water. Cap. xxxix.

Aries is good, Taurus is not so.
Gemini and Cancer, will make thee glad.
But beware hardely of Leo and Virgo,
Libra for frendship, full harde is Scorpio,
Sagittary good, Capricorne peryllous,
Aquary by water good, clerkes proueth so,
For best is pisces, and most plenteous.

How the planets raigne in euery houre. Cap. xl.

Be that

The Shepheards Kalender.



That will weert howe Shephardes know whiche planete rayneth e-
 uery houre of the day and the night. And which planete is good, & which
 is bad, ought to know the planette of the day & seek therfore. The firste
 temporal houre of the sonne rylinge that day is for the sayde planet. The se-
 conde houre is for the planet enlupnge & the thyrde for the other as they byn
 here figured by orde, and it behoueth to go from Sol to Venus, Mercury and
 Luna them come agayne to Saturne vnto xii. that is the houre before the son
 goynge downe, and incontinent after the son is downe begynneth the fyrste
 houre of the nyght that is for the firste planet & the seconde houre of the nyght
 for the. xiiii. & so vnto xii. houres for the nyght, that is the nyght houre before
 the sonne rylinge and come directly falling upon the first planet, that is next
 before that of the day folowinge. And thus the day hath xii. houres, and the
 nyght xii. also the which be temporal houres, different to the houres of the
 clockes, the which be artificial. Shephardes report that Saturne and Mars
 be euyl planettes. Jupiter and Venus good. Sol and Luna halfe good and
 halfe euyl. The party toward a good planet is good, and the party toward
 the euyl planet is nought. Mercury conioyned with a good planet is good,
 and with an euyl planet he is nought, and they vnderstande this as to the in-
 fluences good or euyl that bin of the sayde planetes here followinge.

The Shepheardes Kalender.



Some hote, some colde, some moyst some dry,
If three be good, soure be woyle at the least,
Saturne is hyst and coldest, bring full oad,
And Mars with his bluddy swerde, ever redy to kyl,
Iupiter very good, and Venus maketh louers glad,
Sol and Luna, is halfe good and halfe yll,
Mercurius good, and euill beuety,
And herenfter that thou know,
Which of the seuen most worthy be,
And who regneth hye, and who a lorde,
Of euery Planets propertie,
Which is the best among them all,
That causeth welth, soz rowe, oz sinne,
Tary and heare fone thou shalt,
Speake softe, for now I beginne.

Of Saturne



Saturnus significat hominem nigrum & cro-
ceum ambulando inegentem in terra qui
ponderosus est in cessu, adiungens pedes &
macet recurrens, habens paruos oculos sic-
cam cutem: barbaram laram labia spissa: cal-
lus ingeniosus, seductor infector hominemq;
corpore phisum in dicitur supercilij.

Here beginneth of Saturne the highest of the vii. Planets.



Saturne is the highest Planet of all the seue, he is mighty
of himselfe, he giueth all the gre at colds & waters, yet he
is drie and colde of nature, and he commeth into Cancer,
and his chiefe signes ben Aquarie and Capricorne, and he
compasseth all the other Planets. For Saturne is next
vnder the first mobile, that is, vnder the Christal skie, the
which mobile moueth marueylously, for some Shep-
heards say that he causeth by his moouing all other pla-
nets to mooue, and mooueth the mobile aboute.

L. f.

Saturne

The Shepheardes Kalender.

Saturne is so hye that Shepheards can not well measure it: for so hye reason hath powere and no farther, and therefore it is above them: nor peare oz he may runne his course. When he doth raigne there is much theft, bled, and little charity, much wyng, and much lawyng one against another, and great pylfment, and much debate and great swearinges. And much plenty of corne, and also much plenty of Hogges, and great trouble on the earth, and olde folke shall be very syckely, and many diseases shall raigne amonge the people, and specially in the chiefe houres of Saturne, and therefore this planet is likened to age, as harde, hungry, suspitious, and covetous, that is borne in content with any thing. For Saturne is bringer to all things that groweth and beareth life of nature, for the colde and storny bitternes of his time.

Of his properties



That is borne vnder Saturne shall be false, enuyous, and full of debate, and full of lawe, and he shall be running in coryping of Lether, and a great eater of bread and fleshe, and he shall haue a synking bryeth, and he shall be heauy, thoughtfull, and malycious, a robber, a syghter, and full of couetyse, and yet he shall keepe counsell well, and be wise in counselling, and he shall loue to sinne wilfully, he shall be a great speaker of tales, Justes, and Chronycles, he shall haue little eyes, black haire, great lippes, brode shouldred, and shall looke downeward. He shall not leue sermons, he to goe to the Church, and beware of his hands, and beholde the catell, and aboue his eares the planet dooth raigne. And the children of the sayde Saturne shall be great tangles and chyders, black and leane in the face, thynne bearded, euill languaged, they shall be full of lawe and vengeaunce, and wyll neuer forgiue tyll they be touchted of theyr quarell, and lyke as the planet Saturne is colde, and causer of great frostes and snowes, ensemblably, and he that is borne vnder him shall be colde in charity, and not misericordious and mercifull, but vengeable, and wyll neuer be intreated. And also they shall be great curlers, and beate malice longe in theyr mindes, and not forget it, and they loke to be obeyed and to haue great reuerence, and commonly will praisse themselves, and talke to them selfe, and laugh at theyr owne conceyte, and all euils shall grow in them, and aboue all coloures, he shall loue black coloure best. The planet of Saturne gouerneth of man the catell, and aboue the eares as is aforesayde, and this planet is cause of halpy death, for because that he is colde and drye of nature, and therefore he is lykened to melancoly. And the sayde Saturne raigneth in Aquary, Capricorne, and Cancer, but specially in Aquary and Capricorne.

Of Iupiter.



twelve signes.

all
tatt
and to

Of his properties.



The man that is borne under him shall loue cleannesse of body, and will not be to speake of rybawdy, and harlotry, he shall euer loue religion, and vertuous living, he shall be personable of body, he shall be perfit in all manner of measures bothe large and long, he shall be white in the visage, medled with a little rednesse, large browes, he shall be a false speaker, and say well behinde a person, he shall loue greene colour and gear, he shall be happy in Marchandise, and shall haue plenty of golde and siluer, and he shall looue to singe and to be honestly mery, and of man he gouerneth the stomache and the armes.

L.ii.

De

under the gentill
he worst of all o-
man to be very wyl-
one of his sygnes is
le two signes. He cau-
beare weapons as mur-
other weapon of death, and
man beware of the dayes of

these houres that no man fight, for without doubt if God
helpe him, not he shalbe maymed or slaine. Also the houres of Mars is perils-
lous meeting with theues for dread of sleying of true men. And Mars moun-
teth into the Crabbe, and goeth about the xii. signes in two yere, and thus
runneth his course.

to the right hand of the sunne. **Of his properties:**

Mars is borne under Mars, in all unhappines is experte, he
shall be a nourisher of great Beastes, he is full of malice, and ever
doing wrong. Under Mars is borne all theues & robbers that
keepe in both weapons, and hurteth true men, and night walkers
that speake, bolden mockers, and scoffers, and these men of
Mars' estate will much trouble battayle, they will gladly be smythes or
workers of iron, light of night, and wars, a great sweaters of othes in ven-
geance, and to great titill and crafty he is red and angry, with blacke
beare, and yll wyl, he shalbe a great walker, and a maker of swerdes and
knyves

The Sheepeheardes Kalender.

knives, and sheders of mans blud, a lecher, and a speaker of rebatody, red bearded, rounde bylage, and good to be a barber and letter of bludde, and to draw teeth, and is perillous of his handes, and he will be ryck of other mens goods. And of the body of man, gars kepeth the gall and the raynes.

Of the noble planet Sol.



Sol significat hominem habentem colorem inter croceum & nigrum, id est fuscum, tectum cum rubore, bruius stature, crispum caluam, pulchri corporis, et pillos parum ruberos: oculos aliquantulum croceos, & mixtam habet naturam cum planetis qui cum se facit dum modo digniorem habet locum cum inferiori naturam.

The Sunne is a planet of great renowe, and king of al the planetes, the sunne nozisheth euery age, and yet is he hote and drye of nature, and the planet Saturne is to him full contrary, for he is euer colde, and the noble planet of the sunne is hote and geueth all light, for when it is aboue the earth it is day, and when the earth doth shadowe the sunne it is night, much be the people bound to him, and for that noble planet, for he comforteth both man and beest, fowle, and all foules that speth in the ayre, all thinge is glad of the sunne, the red rose and lare flowers, after that the sunne goeth far into the west they close themselves.



A men and women that be borne vnder the Sunne shal be lerye faire, amiable of face, and their skynne shal be right whete and tender, and well coloured in the bylage with a litle rednes, and they shal haue a pleasure in theyr own beauty, they shal shewe theyr lynes as they were good & holy but they shal be secret hypocrites if they giue the to religion, they shal be fortunate to great promotions, they shal be cleane and good of faith, and shal be gouernour of other people, & if they be neuer so poore yet shal they loue hauking and hunting with hounds and hawkes, & reioyce to see it, the children that is borne vnder the sunne shal desyre honour and science

The Shepheards Kalender.

ence, and shall singe very pleasantly, and they shalbe of courage good and dys-
gente, and shall desire lordship aboue other people, they shall geue wise iudge-
mentes, and their words shal sound all sweetely, and he bere any office he shall
be liberall, and he shalbe subtil in feates of warre, and many shall seeke to hym
for counsell, he shall haue profyte by women, and he shall be in seruyce wyth
lordes, and by them shall haue aduantage for his wyldome, his signe shalbe
in the face, he shalbe small of stature, with crispe haire and balde on the heade,
he wil seldom be angry, and of all the members in a mans body the sunne ke-
peth the hart, as the most myghty planet aboue all other.

Of the gentle planet Venus.



Next after the sunne reigneth the gentle planet Venus, and it is
a planet feminine, and she is Ladye ouer all louers, this planet is
moyste and colde of nature, and her two signes is Taurus and Li-
bra, and in them she hath all her ioy and pleasure, she causeth ioy,
and specially among yonge folke, for greatly she reigneth on them,
and on all men that be iellous, and on women also, for jealousy is but a loue in-
ordinate, as when a man or woman loueth more feruently then they shoulde,
for such would neuer be from the sight of their louers, for if they be, anone they
suspect them, and feare to be begyled. There is no man that loueth a woman
by carnall affection, but it is by the influence of Venus, and but fewe men can
escape out of her danger. This planet Venus runneth in xii. monethes ouer
the xii. signes.

Other proprieties.

in hac



It is to be vnderstand and knowen that the lowest planet of the seuen is named Luna, the which we call the Moone, the which planet is called feminine or female, and is called amonge the shepherds the Lady of the night, for the cheife light and clearenesse that is by night, is by the presence of the Moone, for the Moone is much more nether approached vnto vs then any starre is, and therefore she geueth vs much more light then the stars do, and also the Moone is Lady of moysture, and ruleth the sea by ebbe and floodde. The Moone doeth take her light of the sonne xiiij. times in a yere, And also the moone is colde and moyst of nature and her colour is much fairer then siluer, and her cheife house is Cancer, and there is none of the other planets that is so slow and goeth so litle circuit as doth the moone, and she descendeth into Scorpio, and she goth about the xiiij. signes in xliij. dayes, and then changeth, and is called newe.

Of her properties.



Such men and women as be borne vnder the moone shalbe, lofly and seruiceable, and very gentle. And if it be a mayd childe she shalbe very shamefaste and womanly, and they shalbe wel sauoured both man and woman, their faces shalbe full and round, and they shalbe very patient folkes, and will suffer much wronge or they be reuenged, and will be soft of spech, & very curteous, and shal liue honestly with such as God shal sende them, and will haue vertuous company, they shal be wel furnished of body, and haue mery looks, and loue honestly to be glad, and will liue very chastly, and loue greatly the vertue of chennesse both in worde and dede, they hate lecherous talkers and spekers of cybarodry, their colour shal be mixed but with a litle rednesse, they shal gladly go arrayed in many coloured clothes, and they shal soone sweate in the sochebed. Also they wil haue great desire to be maistres and mistresses ouer great streames, ryuers and floodes, and shal deuise many proper engynes for to take fish, and to deceyue them. Loke what they say it shal be true and stedfast, and they shalbe very honest, and good goets on foote, and comforte sick persons, they shal loue wel to talke some-tyde of menacles, they shal not bepe hatred long in their minde, they shal appeare the people vnder couler with their communications, as well as other should do with inder. And if women they shal loue, they will hate harlots and brothels, and shal nourish the children by in vertue and good maners. And the lightes and the byignes of man is vnder the gouernance of Luna.

Thus endeth the seuen Planets with theyr properties.

The Sheepehearde's Kalender.

Of the Physionomy of Shepheardes.



Physonomy of the which ben spoken afore, is a science that shepheardes haue to knowe the naturall inclination of man and woman, good or euill, by diuers signes on them in beholding them only. The which inclination we ought to follow if it be good, but if it be euill by vertue & strength of vnderstandinge we ought to escheue and annoyde it, as to the effecte, and to withstande the sayd euill inclinations, shepardes vse this science none other wise. The prudent vertuous and wise man, may be of all other, as touchinge their maners, other wise then they: signes demonstrereth and shewereth in their reigne. Thus the thinges demonstrereth as to vice is not in a wise man though þe signe be so, as an ale stake or a signe is some time hanged afore a house, in the which often times is none ale. For howe be it that a man by his wisdom and vnderstanding folow not the euil influences of the celestiall bodie that be vpon him, & yet he corruptereth not the signes and demonstracions of the sayde influences, but those signes naturall haue signory and domination on them, in the which they be, for to haue naturall that which they signifie, though that a man haue them or not whether soe. Shepardes say that the most part of men and women folow their naturall inclinations to vice or vertue, for that the most part of them be not wise and prudent as they ought to be, & they vse no vertue of their own myndes, but enliueth their sensuallite, and by this the celestiall influence of the which is shewed by signes exteriours, and of such signes is the sayde science of Physionomy. For the which it beloueth first to knowe the time is deuised in four parts, as it hath ben said afore, that is to wit, Primetime, Sommer, Harvest, and Wynter, that be compared to the four elements. Prime time to the ayre, Sommer to the fyre, Harvest to the earth and wynter to water. Of the which four elements, euery man and woman is formed and made, and without the which none may liue. The fyre is hot and dry. The ayre is hot and moyst. The water is myghtie and colde. The earth is cold and dry. Also they say that the person on whom the fyre domineth is cholerike of complexion, that is to say hot and dry. He on whom the ayre domineth is sanguine of complexion, that is to say hot and moyst. He on whom the water domineth is phlegmaticke of complexion, that is to say moyst and colde. He on whom the earth domineth is melancolicke of complexion, that is to say colde and dry. The which complexions they knowledge and discern the one fro the other by signes that be sayde hereafter.

Of the foure complexions. Cap. xlii.

The

The Sheepehardes Kalender.



The Colerike hath nature of fyre hot and dry, naturally is leane and slender, couereth his face with a bashful, brainlesse, folish, malicious, detestful, subtil to be deceyved by his wit. He hath, wine of the Lion, that is to say, when he is dronken he chydeth, feighteth, and commonly he is clothed in blacke, russet and gray.

The Sanguine hath nature of ayre, hote and moyst he is large, plenteous, attempted, amiable, abundant in nature, merry, singing, laughing, jpling, rudely, and gracious. He hath his wine of the ape, the more he drinketh the merrier he is, and dratweth to women, and naturally loueth hye coloured cloth.

The flumetike hath nature of water colde and moyst he is heauy, stowe, sleepe, ingentous, commonly he spitteth when he is moued, and hath his wine of the shepe, for when he is dronken he accounteth him selfe wyldest, and he loueth most greene colour.

The Melancoly hath nature of earth, colde and dry, he is heauy, couetous, a backbiter, malicious, and stowe. His wine is of the hog, for when he is dronken he desireth slepe, and to lye downe, and he loueth cloth of blacke colour.

The iudgementes of mans body. Cap. xlii.

To come to oure putpouse of speaking of visyble sygnes, we will begyn to speake at the sygnes of the head. first we aduertise that one ought to beware of all persons that hath defeaute of members naturally, as of fote, hand, eye, or other member, and though he be but a creple, and specially of a

The Shepheards Kalender.

man that hath no berde for such be endyned to diuers byces and euyls, & he ought to eschewe his company as his mortall enemy. Also Shepards say that much and playne haire signifyeth a person piteous and debonaire. They that haue red haire, byn commonly yrefull and lacke wytt, and byn of litle trouth. Blacke haire, good visage, and good coloure signifyeth very loue of Iustyce. Hard haire signifyeth that the person loueth peace and concord, and is of good and subtil wit. A man that hath blacke haire and a red berde signifyeth to be lecherous, disloyall, a vaunter, and one ought not to trust in him. The yelow haire and criske signifyeth man laughing, mery, lecherous, & deceitfull. Blacke haire and criske signifyeth melancoly, lechery, euill thought, & very large. Hanging haire signifyeth wit with malice. Great plenty of haire in a woman signifyeth boistousnes & couetise. A person with greate eyes is shouthfull, vnshamefull, inobedient, and weneth to know more then he doth, but when the eye be meane, not to bygge nor to small, and that they be not to blacke nor to greenee such a man is of great vnderstanding, curteysie, faithfull & trusty. A person that is blere eyed, goggeled, and squint, signifyeth malice, vengeance, cautell, and treason. They which haue great wyde eyes, and hath long haire on their browes and eye liddes signifyeth folishenes, hard of vnderstanding, and robust wytt, and he euill by nature. The persons which haue their eye moutinge fast from one side to another, and haue their sight sharpe and quicke, signifyeth fraude, and theft, and is of litle trust. The eye that ben blacke, clere, and shyning, ben the best and the most certayne, and signifyeth wytt and discretion, and such a person is worthy to be loued, for he is full of trouth, and of good condicions. The eye that ben ardaunt and sparkynge, signifyeth a longe hart force and pssaunce. The eye that ben whetted and fleshy, signifyeth a person endyned to byce, lechery, and full of fraude. Shepards say that when a person beholdeth often as abashed, shynefast, and fearefull, and that in beholdinge it seemeth that he sighteth, and he hath small dropes appearing in his eyes, then it is for certayn that such persons loueth and desireth the welth of them that they beholde. But when any looketh in castinge his eyes asyde as by wantonnesse, such persons ben dyscrepfull and purchaseth to greue him, and suche persons wyll dyshonoure women, and they ought to be taken heede of, for such lookes ben false, lecherous, and deceivable. They that haue small, graye the eyes and sharpe, signifyeth a person melancholious, hardy, an euill speaker and cruell. And if a lytle beyne appeare betwene the eyes and the nose of a wench, they say that it signifyeth bregmitie, and in a man subtiltie of vnderstandinge, and if it appeare great and blacke it signifyeth corruption, heate melancoly in woman, and in man rudenesse and defaute of wytte, but that beyne appeareth not alwayes. But the eyes that ben yelow and haue no haire on the browes, signifyeth mystry and euill dysposition of body. Great hayres and longe, signifyeth rudenesse, hard engyne and lechery. The bteled browes signifyeth malice, crueltie, lechery, and enuye. And when the

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the browes byn thyme, it signifieth subtyl engine, wytt, and saythfulnesse. Hollowe eyen and hangynge browes, signifieth a person full of euill saying, of euill thought, a great drinker, and commonly applyeth his minde to malice. A lyttle shorte bylage and a small necke, a little scender nose signifieth a person of greate hearte hasty, and pye. A longe nose and hys, by nature signifieth prowesse and hardynesse. A short reysed nose signifieth basynesse, lechery hardynesse, and an vnder taker. A hooked nose that boweth to the vpper lyppe signifieth malice, deceyte, vntruth, and lechery. A greate nose and hys in the middes signifieth a wise man and well spoken. A greate nose with wyde nose thylles, signifieth glotony and pye. A red face and shorte, signifieth a person full of ryot, debate, and dysloyall. A bylage neyther to shorte, ne to longe, and that is not ouer fat, with good coloure, betokeneth a man veritable, amiable, wyse, witty, serupable, debonayre and well ordered in all his woorkes. A fat bylage and full of red fleshe signifieth glotony, negligence, rudenes of wit and vnderstanding. A scender face and somewhat longe, signifieth a person well aduysed in all his woorkes by good measure. A lyttle shorte bylage of yelow coloure, signifieth a person deceauinge, vntrue, malicious, and full of harme. A bylage longe and sayre, signifieth a man hote, dysloyall, sperefull, and full of pye and cruelte. They that haue theyr mouth great and wyde, signifieth pye and hardynesse. A lyttle mouth signifieth melancholy, heuynesse, harde wytt, and cruell thought. He that hath great lippes hath a token of rudenesse, and defaute of wytt. Thynne lippes signifieth lickeringes and lealinges. Certh euen set and thynne, betokeneth a true louer, lecherous, and of good complexion. Longe teeth and greate, signifieth hastyne and pye. Longe eares signifieth folye, but it is a sygne of good memory. Little eares signifieth lechery and theft. A person that hath a good voyce well soundinge, is hardy, wyse, and well spoken. A meane voyce that is not small ne to greate signifieth wytt, purusance, truthe, and ryght wylenes. A man that speaketh hastily is of balue. A greate voyce in a woman is an euill sygne. A softe voyce signifieth a person full of enuy, of suspicion, and lealinges. And ouer small voyce signifieth greate harte and folye. Greate voyce signifieth hastyne and pye. A man that styreth alway when he speaketh and chaungeth voyce is enuyous, myre, dronkelewe, and euill condicioned. A person that speaketh attemperately without mouinge, is of perfyte vnderstandinge, of good condycion, and of good counsell. A man with a rounde bylage, rennyng eyen, and yelow teeth, is of little truthe, a traytour, and hath a stykynge breath. A person with a longe scender necke, is cruell, without pittie, hasty, and braynlesse. A person with a shorte necke is full of fraude, barate of deception, of malice, and none ought to trust in him. A person that hath a longe thicke necke, signifieth glotony, force, and greate lechery. A manly woman that is greate and rudely membered, is by nature melancholous, variant, and lecherous. A person that hath a greate long belly, signifieth small witte, pye, and lechery.

A little

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A litle belly and large feete signifieth good vnderstandinge, good counsell, and true. A person hauinge large ferte, hie and courbed shouldres, signifieth prowesse, hardynesse, hastynesse, truth, and wylt. Shoulders sharpe and long betokeneth trechery, vntrueth, barate, and vnnaturall. When the armes byn so long that they may stretch to the ioynt of the knee, it is a token of prowesse, largesse, trueth, honoure, good witte and vnderstandinge: when the armes bin shorte, it is a sygne of ignoraunce, of euill nature, and a person that loueth debate. Longe handes and slender fingers signifieth subtiltie, and a person that hath desyre to knowe diuers thinges. Small handes and short thicke fyngers betokeneth folly, and lyghtnes of courage. Thicke and large handes and bygge, signifieth force, hastines, hardines, and wit. Clere and shynning nayles of good coloure signifieth wytte, and increase of honoure. Nayles full of whyte spottes and ryueled, signifieth a person auaricious, lecherous, proude, and of great hart, full of wylt and malice. The fore thicke and full of fleshy signifieth a person outragious, vygiuous, and of litle wytte. Small feete and lyght, signifieth hardenes of vnderstandinge, and litle trouble. Ferte flatte and shorte, signifieth an angustuous person, of smal wysdome and vncurteple. A person that goeth a great pace is greete of harte and dyspytefull. A person that maketh small steppes and thicke, is suspicious, full of enuy, and euill wyl. A person that hath a small flatte foote and casteth as a childe signifieth hardines and wytte, but the sayde person hath diuers thoughtes. A person that hath softe fleshe, to colde ne to hotte, signifieth a well disposed person, of good vnderstandinge, and laboure wytte, full of trathe, and encreasinge of honoure. A person that laugheth gladly and hath greene eyen, is debonaire, of good wytte, true, wyle, and lecherous. A person that laugheth fayntly is slouthfull, melancholious, suspitionous, malitious, and subtile. Sheperdes saye for that there byn diuers sygnes in a man and woman, and that they be some time contrary one to the other, one ought to iudge most commonly after the signes in the visage. And firste of the eyen for they be most true and prouable. And they say that God ne formed creature for to inhabite the world, wyset then man, for there is no conditiōe maner in a beaste, but that it is founde comprehended in man. Naturally a man is hardy as the Lyon, true and worthy as the ore, large and liberall as the Cock, auaricious as the Dog, and aspre as the Hart, debonaire and true as the Turtle, malicious as the Leopard, prey and tame as the Dove, doletous and guilefull as the fore, simple and debonaire as the lambe, shrewde as the ape, light as the horse, softe and piteable as Beare, dere and precious as the Oliphant, good & holesome as the Unicorn, vyle & slouthfull as the Ass, sayre and proude as the Decocke, glotonous as the Wolfe, enuyous as the Bitch, debel & inobedient as the Nightingale, humble as the Pigeon, sel and solish as the Oystrich, prouitable as the Pygmy, dysolute and vagabund as the Gote, spytefull as the

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as the frefaunt. Soft and meke as the Chiche. Movable and varying as the
fish. Lecherous as the Boar. Stronge and puissant as the Camell. Craytor
as the Wyke. Moulded as the Mole. Reasonable as an angell. And therefore
he is called the Iudea world for he participeth of all. or he is called all creatures.
for as it is sayd he participeth and hath condition of all creatures.

Shepheardes practise their quadrant of the night as ye see by

the figure hereafter. Capitulo. xlii. on the night.



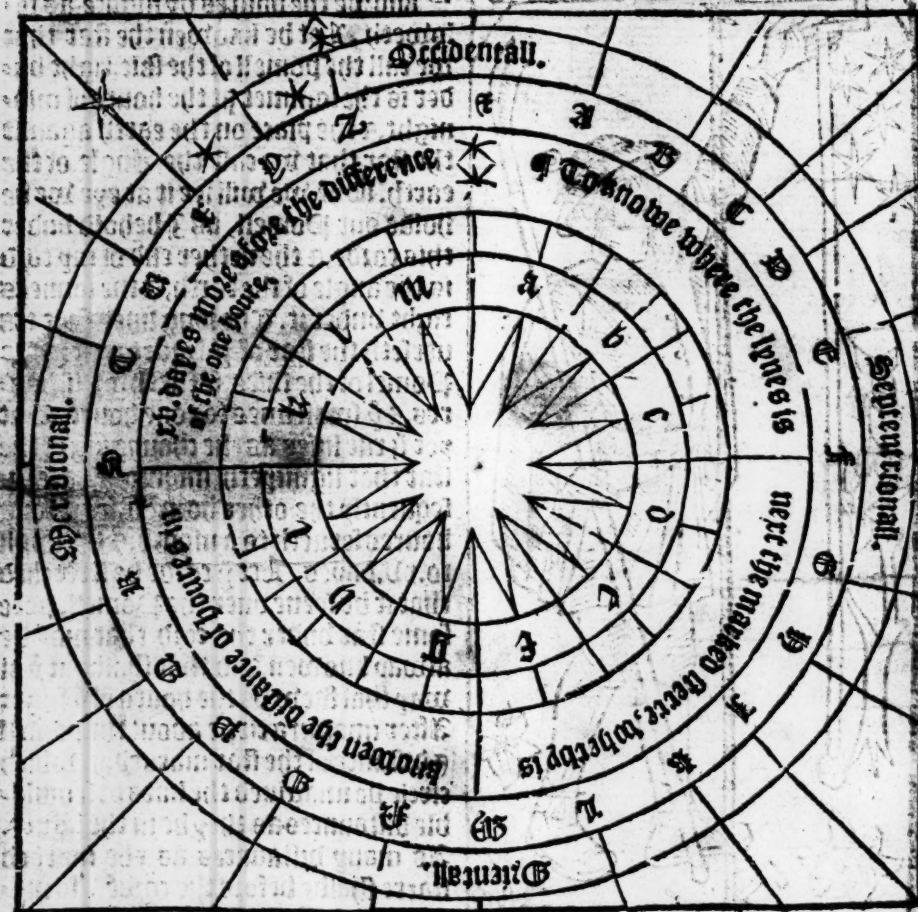
By this figure hereafter, one maye
knowe the houres by nighte as fo-
loweth. Let be knowen the star that
we call the pommel of the skie, right vn-
der is the sonnet at the houre of mid-
night, & the place on the earth against
the star that we call the Angle of the
earth. Whē we will see it at eye we be
hinde our pommel, as I behold vnder
this corde, & the nether end of my cord
is the angle of the earth, & the sonne is
right vnder it. The long lines that tra-
uerleth the star of y figure that is the
pommel of the skies, serueth for ii. hou-
res, & y small lines for one houre. But
yet serue lines as the chaunging of the
star that signifieth midnight, & con-
sequently the other houres, for y long
houres serueth to a month, & the small
to .xv. dayes. Let y corde be stretched
that it be scene ouer the pommel, note
some star vnder the corde that may be
alway knowen, and that shalbe it y al-
way shal the y be the hours of y night.
After imagin a circle about the pommel
& distance of the star marked, in which
circle be imagined the lines or sembla-
ble distaunces as they be in the figure.
As many distaunces as the marked
starre shalbe before the corde, so ma-
ny houres shal there be before mid-

night, and as many as shalbe behinde the corde, so many houres be after mid-
night. It must be knowen that the Starre marked chaunged the place in
fifteene dayes by the distinction of an houre, in a moneth of twayne. Where-
foze it behooueth to take midnight in fyfteene dayes farther by the distaunce
of an houre, and in a moneth of two, and in two monethes of four, and in three
monethes

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monethes of vi. so that in vi. monethes the starre marked that was right over
 the Domell shall be right over, and in other vi. monethes it shall come to
 the paynt where as it was first marked, and this starre marked that one ought
 not to change, but ought to chuse it among many of the most knowlegeable
 and for the most to be founde among the other.

By this present figure Shepheardes knowe by night in the fieldes all sea-
 sons what time and houre it is, be it afore midnight or after.



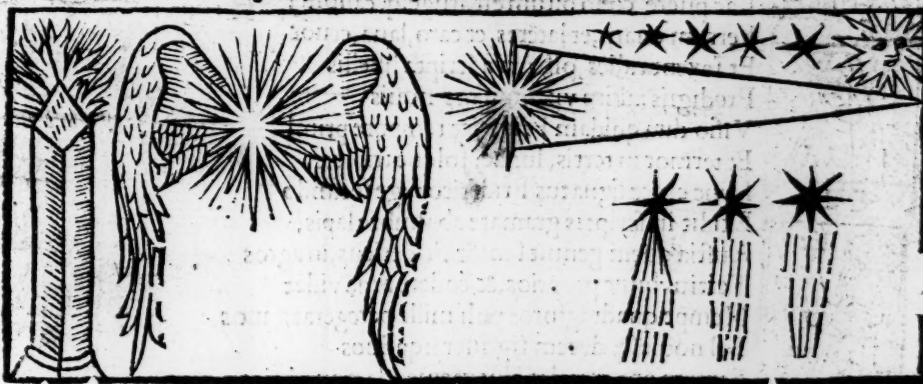
The .xxiiii. letters without the figure byn for the .xxiiii. houres of a natu-
 rall day, and the .xii. within byn for the .xii. monethes. The starre in the mids
 is the Domell of the skyes, with the which it behoueth to knowe one that is
 next it, which shalbe a marked starre, and it by the which one may knowe the
 che

The Shepheardes Kalender.



Moreouer Shepheardes see comets in other maners, that is to wheet in
maner of a pillar flaming, and dureth long. Another in maner of a flying
starre that passeth lightly. But the thirde is a couered starre that dureth longest
of all. They see other syue starres erratykes that goeth not as the other, & ben
they which they call planets, but they haue fourme of the planetes, and been
Saturne, Jupiter, Mars, Venus, and Mercurie, and they see starres of the
which one is called the bearded starre, and the other bearded starre, and the o
ther a tayled starre.

Starres erratykes. Comettayled. flying starre. Pyller ardaunt. Starre
tayled, Starre bearded, Starre bearded.



Quatuor his casibus sine dubio cadit adulter
Aut hic pauper erit, aut subito morietur
Aut cadit in causum qua debet iudice vinci
Aut aliquod niembrum casu: vel crimine perdet.

Of a thunderstone that fell in the duchy of Austrich.

¶ ii.

¶ ii.

The Shepheardes Kalender.

How be it that the impressions heer above seemeth things maruelous
to people that hath not scene them, they say that it is in party impos-
sible. Know they & other that in the yere of our Lorde .M. xcii. the .vii.
day of Nouember a marueile happened in the Erledome of Ferrate in the du-
chy of Austryche, nigh a towne named Enzheim, where as that daye was
great thunder and orage. In the playne fieldes nigh the sayd towne fell a
stone of thunder, which weyed two hundred and fiftie pound and more. The
which stone to this present tyme is kept in the sayde towne, and euery man &
woman may see it that wyl. Of the which stone foloweth the Epitaphe.

Heer foloweth the Epitaphe of the thunder stone.



Erlegat antiquis miracula facta sub annis
Qui volet, & nostros comparet inde dies
Visa licet fuereint portenta, horrendaq; monstra
Lucere coelo, flamma, corona, tardes
After diurna, facies, terminio, et telluris hiatus



Et pollides, typhon sanguineusq; polis
Circulus, et lumen nocturno tempore visum
Ardentes clipei, et nubigenaeq; fecere



Montibus et visquondam concurrere montes
Armorum et crispus, et tuba terribilis
Lac puere coelo bisum est, frugesq; calibisq;
Ferrum etiam, et lateres, et caro, lana, cruor.



Et sexenta alies, offensa a scripta libellis
Prodigijs ausim vix simulare nouis
Visio dira quidam Friderice tempore primi
Et termor in terris, lunaq; solque triplex
Hinc cruce signatus Friderico rege secundo
Exidit in scriptis gramate ab ymbre lapis,



Austia quem genuit senior Fridericus, in agros
Tertius hunc proprios, & codere arua videt
Nempe quadragintos poh mille peregerat annos
Sol nouiesq; decem signiferatq; duos
Septem preterea dat idus metuenda nouerbris
Ad medium cursum tendacrat illa dies
Cum tonat horidem crequitq; per aera fulmen
Meltissonum, hic ingens condidit atq; lapis
Cui species delite est aciesq; triangula, obustus
Est color et terre format metaligere
Missus ab obliquo ferture visuiq; sub auris
Saturni qualem mittere sydus habet.

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Senferat hunc enszheim sunt gaudia sensit in agros
 Illie insiluit depopularus humum
 Qui licet in partes fuerit distractus vbiq;
 Pondus adhuc tamen hoc continent ecce vides
 Qui mirum est potuisse hyems cecidisse diebus
 Aut fieri in tanto frigore congeries
 Et nisi anaragore refrant monumenta, molarem
 Casurum lapidem, credere et ista negem
 Hic tamen auditus fragor vndiq; lithore Rheni
 Audit hunc vri proximus alpicola.



How the yeere gooth about by xii. monthes, and how a man waxeth
 in xii. ages of his lyfe. Capitulo xlii.



We shoulde beleeue that it is saythfully true, that the xii. monthes &
 seasons changeth xii. tymes y man, euen as the xii. monthes chan-
 geth them in the yere xii. times, as euery one after the other by the
 course of nature, and so mans lyfe changeth euery vi. yere and so af-
 ter that forth vnto xii. ages, and euery age lasteth vi. yere, and so xii. tymes vi.
 maketh lxxii. And so longe euery man may preserue and keep his body with-
 out sickenesse, if that they keepe them selfe wel in their youth by good dyet and
 good gouernaunce, for ye know well that many men slayeth them selfe, and
 dieth lōg or they shulde doo, as by surfites, ouer salte meates, ouer colde meates
 or to hot inoperation, contrary to their complexion, or by takinge great heate,
 and after great colde, or by euyl ayres, or by tabyng of thought, or by great
 wette goynge in the rayne, or goynge wette shodde, or ouer much vsinge the
 company of women, or by syghtyng in his youth and lesyng some of his blud
 or by great anger, or by fallis, or burdens, or by to great study ouer reching his
 mynde. These with many suche other men may alter theyr complexion and
 shorte theyr lyues, and all for lacke of good gouerninge in theyr youth. And
 they that lyue tyll lxxii. is by theyr good lyuynge and dyet. And then they
 may lyue in decrypited tyll lxx. or an hundred yeere. But fewe passeth that. All
 is Gods ordinaunce, to lengthe and shorte their dayes at his pleasure.

Of the commodities of the xii. monthes in the yeare, with the
 xii. ages of man. Capitulo xlii.

M. llii.

January

The Sheepheardes Kalender.

January.

The firste moneth is Januarie, the childe is without myght till he be vi. yeere olde, he can not helpe him selfe.

February.

The vi. yeere that is the fyrste tyme of the springinge of all floures, & so the childe till xii. yeere groweth in knowledge & learning, & to doo as he is taught.

Marche.

Marche is the buddinge tyme, and in that vi. yeere of Marche the childe waxeth bygge and apte to doo seruyce, and leatne science fro xii. to xvi. suche as is shewed hym.

Apryll.

Apryll is the springinge tyme of flowres, and in that vi. yeere he groweth to mans state in hepyght and bredthe, and waxeth wise and bolde, but then beware of sensualitie, for he is xxiii.

Maye.

Maye is the season that flowers byn spreade, and he then in their vertue with sweet odoures. In these vi. yeares he is in his moste strengthe, but then let hym gather good maners betyme, for yf he tary past that age it is an hap if euer he take them, for then he is xxx. yere.

June.

In June he beginneth to close his mynde, and then he waxeth ripe, for then he is xxxvi. yere.

July.

In July he is xlii, and he begynneth a lpttle to dedlyne, and feelethe hym not so prosperous as he was.

August.

In August he is by that vi. yeere xlviii. yere & then he goeth not so lustely as he dyd, but studieth howe to gather to synde him in his olde age to liue more

September.

In September he is liiii. yere he then purueyeth agaynst the winter to cherish himselfe withal, & keep neere together the goods y he gat in his youth

October.

Then is a man in October lx. yeere full, if he haue ought he gladdeth, and if he haue nought he weepeth.

November.

Then is man lvi. in November, he stoupeth and goeth softly, and leseth all his beauty and fayrenesse.

December.

In December is man lxxii. yeares, then had he leuer haue a warme fyre then a fayre lady, and after this age he goeth into decrepite to ware a childe agayn, and can not welde him selfe, and then yonge folkes be wery of his companye but if they haue much good they bin full euyl taken heed of.

Of an assaulte against a Snayle.

The Shepherdes Kalender?



The woman speaketh with an hardy courage?
 Out of this place thou right vgly beast
 Which of the vines, the burgenings dooth eate
 And buddes of trees both moze and least
 In deuote mornyngs, agaynst the weate
 Out of this place, o? I shall thee soe beate
 With my distaffe, betwene thy hornes twayne
 That it shall soوند into the Realme of Sayne.

The men of armes with theyr seirce countenance
 Horrible Spnayle lightly thy hornes downe lay
 And from this place, our fast looke that thou ryn
 O? with our sharpe weapons, wee shall thee fray
 And take the castell that thou lyst in
 We shall thee slay, out of thy soule skyn
 And in a dyshe, with onyons and peper
 We shall thee dresse, and with stronge byneger.
 There was neuer yet any Lumbarde
 That did thee eate, in such manner of wyle
 And breake we shall, thy house stronge and harde
 Wherfore get thee hence, by our aduple
 Out of this place of so ryche edysse
 We thee requyre, if it be thy will
 And let vs haue this towre that we come tyll

The Snayle speaketh.

I am a beast of right great maruayle
 Upon my backe, my house repled I beare
 I am neither fleshe ne bone to auayle
 As wel as a great ore, two hornes I were
 If that thise armed men, appoche me nere
 I shall them soone vanquishe euery thone
 But they dare not, so? feare of me alone.



Here followeth the meditations of the passion of our Lorde Iesu Christe,
that Shepheardes and simple people ought to haue in hearinge the
duyne seruyce. Capitulo. xviij.

It behoueth for to thinke afoze the beginninge of Matins on the
wordes that Iesus sayde in the gardeyn, the nighte afoze that he
tooke his blessed passion. Father if it be possible transpote fro me
this chalce. Now be it my will be not done, but thine, and that in
so sayinge, he suffered so great payne, that he swaet droppes of blud
in such abundance that it ran downe to the grounde.

And at Matins tyme it behoueth to thinke howe as the traytour Judas ap-
proched him to our Lorde & kyssing him sayd. Auerabi. I salute thee mayster.
And that the meek and benigne Iesus withdrew not his visage from the trai-
toure, and howe he suffered him selfe to be taken and bounden as a theefe and
cast to the earth, defyled, spitten on, & left of his disciples and seruauntes.
At Laudes it behoueth to thynke and consider, Iesus beeing in the house
of Anna, and after in the house of Cayphas dyspoteously beaten, blasphemed
stretched, and belpitten in his moste precious visage, his eyne bounden, and
after traden vnder fote inhumaynely.

At prime it behoueth to thynke howe as Iesus was led from the house of
Cayphas to Pilate, and the braynges that he had. And how Pilate exami-
ned hym of that they had wrongefully accused him of, and how he was cru-
elly beaten at a pillar befoze a great multitude of people, and crowned with
thornes.

At Tysse it behoueth to thynke howe Iesus was presented befoze the peo-
ple with a crowne of thornes, clothed with a mantel of purple, and the cursed
people cryed Crucifige Crucifige eum. And howe Pilate condemned him to
the most hytterful death, and howe he bare the heauy crosse vpon his sacred
shoulders.

At noone it behoueth too thinke howe Iesus was leade to the mounte of
Caluari shedding his precious bludde, and howe he fell diuers times vnder his
crosse. And howe he was nailed with great blunt nailes, and the dolour that
he suffered when it was let fall into the morteis. And thinke also of the do-
loures of his sorowefull mother.

At hie Noone it behoueth to thinke in what doloure he was when he sayde
My God my God, wherfore hast thou left me. And when he sayde, I thurst,
they gaue to him vineger and gall medled and howe he abode the death, after
sighes made, he gaue vp the ghost to God his father. And howe his mother
had great sorow also.

At Euensonge it behoueth to thinke howe Iesus had his side opened with
a speare, and howe he honged dead on the Crosse ful of woundes fro the toppe
of his

The Shepheardes Kalendar

of his head to the soles of his feet, and he taken down
layde him on her lappe weeping.

At complaine thinke how Jesus was wounded
kept of the Jewes to the ende that he should not cry
Clarkes and lay people ought to thinke on these o

The saying of a dead man. Cap



Man lo
Take heed
How thou
when thou
Dye as a
wormes li
Thy great l
Shalbe lyke

The tyme ha
In my youth
That I wa
Of body a
But for m
now two
Of me is le
But bones all bare.

Not to end
for to amende.

D Most all creatures, sayling in the waues of mysery
Avale the sayle of your conscience vnpute
flee from the perilles of this vnstedfast wherry
Dyue to the haven of charitie most sure
And cast the anker of true confession
fastned with the great cable of contricion cleene
Waynd by the marchandise of whole satisfaction
which of true customers, shalbe over seene
And brought to the warehouse, of perfection
As perfecte marchauntes, of God by election.

How every man & woman ought to cease of their synnes at the
sounding of a dreadfull horne. Capitulo .ii.

Ho, ho



The Shepheardes Kalender

HO, ho you blind folke, dachned in the cloud
Of ignorant fumes, thicke and mustie all
Take heed of my horne, totyng all arowde
With boystrous sownes, and blastes bozall
Geuing you warning, of the iudgement lynnall
The which dayly is ready, to gyue sentence
On peruers people, replete with negligence.

Ho, ho betime, or that it be to late
Cease while ye haue space, and portunate
Leue your follies, or death make you checkmate
Cease your ignorant incredulitie
Clense your thoughts of immunditie
Cease of your pecuniall pensement
The which defyleth your entendement.

Ho, ho people, infect with negligence
Cease your sinnes, that many olde cruelties
Dread god your maker, and right wise sentence
Cease your byndnesse, of worldly vanities
Least he you smyte, with endlesse infirmities
Cease your couetyle, glotony, and pryde
And cease your superfluous garments wyde.

Cease of your othes, cease of your great sworting
Cease of your pompe, cease of your vaine glory
Cease of your hate, cease of your blaspheming
Cease of your malice, cease of your enuy
Cease of your wrath, cease of your lechery
Cease of your fraude, cease of your deception
Cease of your tounge's, making detraction.

Flee faynt fallshod, fyckell fowle and fell
Flee fatall flatterers, full of fayzenesse
Flee fayze fayning, fables of fauell
Flee folkes felowship, frequenting falsenesse
Flee frantike facers, fullylled of frowardnesse
Flee fooles salaces, flee fonde sattaspes
Flee from fressh fables, fayning flatterpes.

Thus endeth the horney.



The Shephear's Calender.

by loose enery person, and shalbe p̄full he shall go pylgrymages and wy
leauue his frendes and liue amonge straungers, he shall be put in office, and
shal exercise them well, and shalbe ryche by women he shalbe thankelasse,
and come to good estate, he will take vengeaunce on his enemyes, he shalbe
bitten of a dogge, and shalbe experient manye paynes by women, and shall
be in peryll at .xxxiii. year, he shal be in perill of water, and shalbe greued by
sycknesse, and benym at .xxiii. yere, and at .xxx. yere he shall be habundaunt
in ryche, and shal ryle to great dignite, and shal lyue .lxxxv. yere, & thre
morthes after nature, and shall se his fortune for owefull.

The woman that is bozne in this tyme shalbe effectual, labouring and
great lycer, & shall suffer much shame, she shall reioyce in the goodes of her
rendes, that which she conceaueh in hir mynde shall come to effecte, and
shal haue the best party, she shal haue many husbands & many chyldren, she
shalbe in her beste estate at .xvi. yere and she shall haue a signe in the myd-
des of her body, she shalbe syckly, and yf she escape she shall lyue .lxxvi. yere
after nature. She ought to beate ringes & precious stones vpon her. The
daies of Iupiter and of Luna byn right good for them, and the daies of Mars
contrarye. As well the man as woman may be lykned to the bull that is
boureth & land, & whē the sed is sowen he hath but the strawe for his parte.
They shall kepe well their owne, and it shal not p̄fyte to them ne to other,
and shall be reputed vnkynde.

Of the signe of Gemini.



THE man that is bozne in the signe of Gem
from mydde Maye to mydde June, sh
many woundes, and he shalbe fayne and
shall leade an open and a reasonable
e much money, he will goe
nd do many pylgrymages, he
will not byde in the place
wple and negligent
er, his first wple sh
in the lat

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shall n
dog, &
shall p
The
goode
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lxx. y

accessours, but skantly shal they vie their owne goodes, they shal be
auaricious.

Of the signe of Cancer.



Nexte after, he that is bozne vnder the signe of
Cancer fro myd June to myd July, shalbe
auaricious, & of egall stature, he wil loue womyn, he
shalbe mery, humble, good, wise, & well renowned, so
he shal haue damage by enuye, he shal haue the
money of other in his gydyng, he shalbe a trouble
to other folkes thinges, he shal haue a
discorde amonge his neighbours, & will aunciently
be his enemy, by his arrogance many shal mocke him, he shal haue
fear on the water, he wil kepe his corage secretely in him selfe, & shal
haue doloure of the wombe, he shal finde hidden money, & labour for
his life, he shal see his perill in a certeyne yere, the which shalbe known of
God, his sauoure shal decrease, at .xxxiii. yere he shal passe the sea, and shal
lyue .lxx. yere after nature, and fortune shalbe agreeable to him.

* The woman that shalbe bozne in this tyme shalbe furious, incontinent
angry and sone appeased, she is nymble, seruisable, wise, topos, and shal
suffre many petilles, if any person do her any seruyce, she will recompence
hem well, she shalbe labouringe and take great payne vnto .xxx. yere, and
then she shal haue rest, she shal haue many sonnes, she must be wedded, &

her honoures and giftes shal folowe her, she shal haue woundes and
sore, and shal haue perill of waters, and shalbe hurte in a secreet
place by the bytten of a dogge, and shal lyue .lxx. yere after nature.

¶ Venus, and Luna, to them be.

¶ Aswell the man as the woman
enemies.

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The Sheepheardes Kalender

Of Persoztanus that was of Constantinople, name Persoziens. These Persoziens setteth in sons, one deuyne, and another human, and the mother of God, but they say well Jesu to be marriage of Caldee, and sacrifice the body of Jesu Christ. They inhabite in Tartarye and in great Inde, the their countrey conteyneth almost as much as Almay.

The tenth nation is of Mozoni

Mozoni is the nation of Mozonyens, called of. They put in Jesu Christe (one vnderstandynge & byte in Lybye in the prouynce of senyce, and be a specially bowes & arrowes, and they haue belles, ringes, mysters, & Crosses as the Lattynes: they their deuyne scriptures, & in their vulgare speche by. They haue byn vnder the obedience and lordel sacred Church Romayne: their Patriarke was saynt John de Latran, celebrate at Rome vnder but sythen then they be returned. They were fir ell of Constantinople, and sythen bin returned maine Church, and yet returned agayne to thi wherin they perseuer.

Here beginneth a fewe pouerbes.



These pouerbes be good to. The whiche foloweth in this. Be thou neuer so great a clarke. Dyl dayne not one them to look.

The firste is, man be content. As God hath sent thee in degree. Eche man may not haue land. It were not conuenient so to.

If thou haue not worldly. Therefore care nothinge, byt. Do well, and goddes comma. For every man may not ag.

The Sheeheardes Kalender.

The that hath not a peny in his purse
If he the right way of goddes lawe holde
He shal come to heauen as sone I wusse
As a kinge, that weareth on a gozne of golde.

Also there is of men, full many a scoze
And eche of them, doth kepe well his wyse
Whiche neuer had a noble in scoze
And yet they lyue a full mery lyfe.

And also an other, forget it nat
Kepe your owne home as doth a mouse
For I tell you, the deuyl is a wply cat
He will spyce you in another mans house

And in espetiall God to please
Desyre thou neuer, none other mans thinge
Remember that many fingers is well at case
That neuer ware on, no gay golde ringe.

And this I tell you, for good and all
Remember it you that be wyse
That man or woman hath a great fall
The which slepe downe and do neuer ryle

And one also forget not dehynde
That man or woman is likely good to be
That banissheth malyce out of their mynde
And slepeth euery night in charitie.

I rede you worke by good counsell
For that man, is woorthy to haue care
That hath wise fal into a well
And yet the thirde tyme can not be ware.

Say that a slyper tolde you this
Is wyse that doth forsake sinne
hen may we come to heauen blyss
And geue vs grace, that place to winne.

The Sheparden's Calendar



Ye Clarke's famous and eloquent
 Cunnyng is caught by r' dyng
 Of noble matters full ex
 And rememb'reth what
 That praiseth busyn
 And saith

is fu' likely m...

The Shepheardes Kalender.



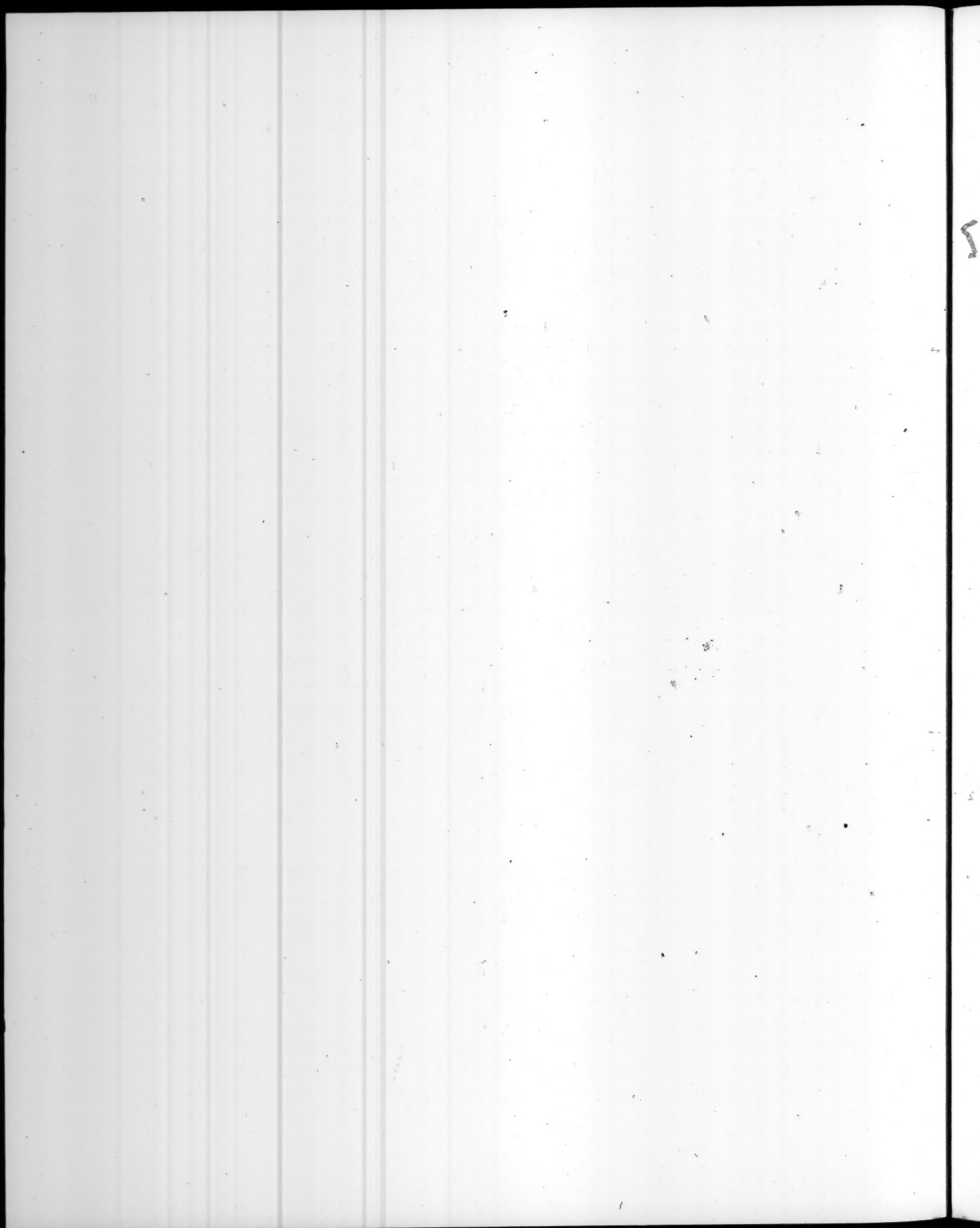
Wherefore with patience I you all desire,
Beware of the rising of false heresie:
Let euery perfect faith set your hartes a fire,
And the chaffe from the corne cleane out to trie,
Thei that beleueth amisse, be worthe to die.
And he is the greatest foole in this worlde twis:
That thynketh no mannes wit so good as his.



Thus endeth the Shephardes Kalendere,
Drawen into Englishe to Gods reuerence:
And for profite and pleasure shall Clarke to there,
Plainly shewed to their intelligence,
But is doen, now readers doe your diligence.
And remember that the Printer saith to you this,
He that liueth well maie not die amis.

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MVSEVM
BRITAN
NICVM



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